NA TIRUKURALA

THIRUK-KURAL

திருக்குறள்

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NA TIRUKURALA

(THIRUKKURAL)

A Vakadewataka Ko

SAMUEL L. BERWICK

A tabaka na Ramakrishna Mission e Viti mai na Vale ni Tabaivola na Sangam Sarada Printing Press e Nadi.

NA VOSA TAUMADA

(Foreword)

E Vola Ko Dr. M. Varadarajan, M.A., M.O.L., Ph. D.

(Na i Liuliu ni Tabana Vakatamila e na University of Madras.)

E sa dua dina na sasaga vakaitamera na kena sa vakayacori me vakadewataki na Tirukurala ki na vosa Vakaviti, au sa doka dina ka'u vakalagilagii koya ka vakadewataka.

E kaya ko Barati na daunivucu levu ni Idia ni i vola ka vure mai Tamilnad sa solia ki vuravura na kena vakalagilagii. Ko Albert Schweitzer, e dua na filosofa ka taleitaka na bula veinanumi vakatamata ni noda gauna oqo e a kaya, "e sega tale ni da kunea e na dua na i vola ni vuravura 'qo e so na vakasama torocake e na kena veta e cake me vaka na kena oqo ka lako vata koto na vuku". Ia e na vosa nei Mahatma Gandhi e kaya, "Na vakasama ka ra biuta koto na i taukei ni vosa Vakatamila me vaka na Veda Vakatamila,, kei na kena ka a vola ko W. Ariel ka vaka e sa, "dua dina na i vosavosataki savasava torocake ni va'kasama vakatamata".

Na vosa Vakatamila na vosa bulicaki vakavuku ni vuvale Dravidian, e vutuniyau vakayalo e na kena i vakatagedegede. Na Tirukurala na cakacaka uasivi ka a buli taumada e na vosa ko ya vakatikinigaunataki ki na i matai ni senitiuri A.D.

Ko Tiruvalluvar, o koya ka a vola taumada na i vola oqo e a vakamacalataka na ARAM (bula savasava), PORUL (Sautu kei na vutuniyau kei na INBAM (Loloma). E na nona a vola na cakacaka bibi oqo e a va'kasamataka tiko ga na veika yaga ni bula vakatamata kei na bula savasava ni tamata yadua kei na veiitikotiko kumuni e na bula vakavanua ka sega ni vakaduiduitaki se vakatakilakilataki kina na dui lotu se vakabauta yadua e na kena i valavala se i tovo ni dui lotu, ka savasava tani mai na kena veiyalani kei na veiliutaki. E vosa ga ki na tamata, ka sega ni vosa ki na dua na mataqali lotu se uma tamata se ki na dua tabakidua ga na vanua, se matanitu. O koya oqori e taleitaki raraba kina nona vosa ki na veivanua kece ga kei na dui lotu kece ga.

Na kena sa vakadewataki ki na vuqa na veivosa e vuravura e sa i vakaraitaki ni kena taleitaki e na veivanua e vuravura.

E vuqa na i tukuni e ciri koto baleta na bula nei koya na turaga ka a vola taumada na i vola oqo. Ia, na nona cakacaka e sa vakaraitaki koto kina nona vakasama vakaturaga e na kena i vakatagedegede savasava torocake ka dusia koto nona savasava vakayalo e na kena i navunavu veivakauqeti.

Na lotu nei Tiruvalluvar, nona cakacaka kei na veika tale e so baleti koya ena ka e tawa kilai vakadua koto. Na vosa TIRU e yaca dokai me vaka beka na RATU, ia na VALLUVAR e yacadra na Turaganivalu ni

mataivalu era dau kacivaka na lewa vakatui ka ra dau vodo toka e dela ni elefaniti. E sa dua dina na ka talei ni turaga ka a vola na i vola dokai oqo, na i vola ka sa yaco me i vola vakalagilagii e na veisaqata ka kacivaka na veika vakavuku ni vosa Vakatamila me qai sega ni kilai tu na yacana. E sega ni kilai na yacana dina. Ia oqori na veivakalougatataki vuni. E na vuku ni veika tawa kilai oqo era sa kaya voli kina e so na mataqali lotu ni a lewe ni nodra lotu ko koya, me vaka ga na nodra a kaya e vitu na koro lelevu ni a sucu kina ko koya ka a vola na "Iliad" kei na "Odyssey". E rairai e a sega ni vinaka e dua vei ira. E cecere cake mai vei ira na kai na veikoro ko ya ka uasivi tale ga nona i vakavuvuli mai vei ira na veilotu ka ra kaya ni lewena ko koya. Ko C. Raja Gopalachari, e na nona vosa taumada baleta na Kural e a kaya, "Era lewe vuqa era kaya ni ko Tiruvalluvar e lotu "Jain" (o ya na lotu ka voleka ni vaka na i vakavuvuli ni lotu Buda). Ia au sega ni vakabauta, ka ni ko Tiruvalluvar e dua vei ira na turaga rogo levu ka dokai e na vuku ni nodra raiyawa ka sivia na i tovo ni veilotu, ka ni sega ni vakalatilati tale e matadra na i tovo ni lotu ni veimata lotu e vuqa".

Na KURAL ka vakayacani kina na cakacaka bibi oqo e koto vakaserekali e na vosa Vakatamila. Na kena veiwase kece e koto kina e 10 na tikina ka vakamacalataka e ya dua na ulutaga. E 1330 taucoko na tikina, era kilai vinaka taucoko e na kedra taleitaki e na kena i balebale kei na kena i tautau rogorogo vinaka.

Na i matai ni 380 na tikina e dusimaki koto kina na bula vakayalo kei na tiko e na yalosavasava vakavuvale ka lako vata kei na bula vakatabatabu, na 700 na tikina ka tarava e dusimaki koto kina na veika ni Matanitu kei na kena liutaki na vanua ka yacova sara na bula vakalewenivanua, ia na vo ni 250 na tikina e koto kina na veilomani kei na veidomoni e na kena i vakatagedegede e cake, ka lako koto vakaserekali. Oqo eda sa wasea kina vakatolu na i tovo ni bula e vuravura 'qo. Na i matai mai na vakasama ni filosofa vuku ka rai koto mai e na tabana vakayalo. Na i karua ni i vakatagedegede e navu koto mai me vaka e mai vua e dua na dauveiliutaki titobu. A kena i katolu e vaka koto na vosa ni dua na daunivucu rogo. Na cakacaka oqo e vakatokai e na vosa Vakatamila me MUPPAL a kena i balebale, dua e na tolu na tikina—one in three parts.

Ia o koya na daunivucu e vakamacalataka e va na kena i wasewase ni bula vakatamata (ARAM, PORUL, INBAM kei na VIDU) ka ra dau vakamacalataka na filosofa makawa ni lotu Idu. E kilai na kena i ka va, na VIDU se MOKSHA (bula vakayalo) ia e qaria wale ga e cake ka sega ni vakadeitaka na kena i wali. De dua e rairai namuma ni kevaka e sa kilai vakamatata ga na kena e tolu ka da mai vakayacora yani e na yalodina e sa na sega na betena na nuiqawaqawataka na kena i ka va.

Na i matai ni i wasewase e i matai ni kena wase na vakalagilagii ni Kalou ka vakamatatataka na bibi ni qaravi ni Kalou. "A cava na yaga ni vuku kevaka e sega ni cuva ko vuku e na ruku ni yava ni Kalou Vuku" (2)* "Ko ira era muria na we ni yava i Koya ka sega ni kila na veiva-

kaduiduitaki e daidai, era na sega ni vakaleqai" (4).

E na nona leletaka na tau ni uca, a cakava kina na daunivacu nona veivakacerecerei vei ira na bete kei na i vakavuvuli. A qai lako mai na lagilagi ni yalododonu ka yacana na ARAM. "Na savasava ni yalo na yalododonu ga. Na veika kece tale e sa macawa (64).

E sa koto sara ga na matata ni nona rai kei na macala vinaka ni nona i vakavuvuli veivakauqeti ka veivakatorocaketaki. Na veitikina e na kena i wasewase oqo era vua ni nona vakadidike balavu e na nona vakadikeva malua vakamatailalai na veika ni bula ni tamata, ia era sega ni laulau ka matata wale ga, era kaukauwa ka veivakauqeti sara tale ga.

E ke e vosa vakacaucautaka sara na tiko vakavuvale kei na veiitavi era vauci kina. Ia e sega ni vosa lolomavirataka na bula vakabete e loma ni lekutu, o ya na bula dawai. E na Tirukurala e koto kina na uasivi ni bula vakavuvale ni rau tautauvata ke sega ni uasivi cake mai na bula dawai. Na tamata ka muria vinaka na bula vakavuvale e na kena i vakarau uasivi kece ga e sa i vakatagedegede vata kei ira na veikalou ni lomalagi ka vaka koto kina oqo na i ka limasagavulu ni kurala. "E tikidra na kalou ena biu kina ki 'lagi, Ke muria e vuravura lawa ni bula vakawati". (50)

Ko Tiruvalluvar e dua ka vakabauta vakaukauwa na ARAM na i vau kaukauwa ni bula yalosavasava ka vauci ira na veitamata yadua, i soqosoqo, i liuliu ni Matanitu e na i vau ka ra bula yalododonu e na i tovo ka vure kina na tiko vinaka, vakacegu vakavuravura ka vakayalo (31, 32, 39). E sega ni dua na vanua e tukuni koto kina na i sau ni cakavinaka, ia e kaya ni i tovo savasava ena yaco kina na tiko vinaka vakavuravura, kei na i tovo duka ena yaco kina na leqa (211, 212).

*Na naba ka ra vakalomanibaitaki tiko ( ) na naba ni veitikina e na Tirukurala.

Na i tavi e sega ni yalani ga ki na i yatu vakavanua ni tamata, e ka raraba ka dau vakayacori e na yalododonu ni veivukei vei ira na tani. Ko Tiruvalluvar e sega ni taleitaka na veivakaduiduitaki ni i yatu vakavanua ka vakayavutaki mai na noda sucu (972). O koya e dau veivunauci ni kuwaitaka na veiitovo ni sokalou kei na qaravi ni veilotu e vuqa. E kauwaitaka ga vakabibi na yavudei ni i tovo vakatamata kei na gaunisala ni veilomani e vauca vata na tamata me dua na vuvale e bula vakavanua. "Baca ni qele me tukuni mada, Cila na siga era sa kama, Na Kalou tale ga e kainaka, 'Tawaloloma me ra mate sara.'" (77). "Na tamata, kevaka e tawa loloma. Vaka ka kau bula, vuca na tolona". (78). "Bula taudaku cava wale tu beka, Ke loloma e yalo sa sega". (79). "Na tiko vata na loloma, Na bula sa tiko mai loma, Na yago yali kina na loloma, E sa sui wale ga ka olo toka". (80). Na veiivosavosa titobu vakayalo oqori e kauti keda lesu ki na i vakavuli nei Buda kei Karisito kei ira e so tale na i vakabula kei vuravura.

Na radi ni vale uasivi e i ukuuku nei na watina (60), e i tovo vakayalewa, mamanini ka taleitaki na watina ka qarauni koya vinaka kei nona

vale (51, 52, 56). Ko na watina tagane me dau vosavosa vinaka ka vakavinavinakataka nodra cakavinaka na tani, me yalododonu e na veika kece ga ka qarava, me dau vosota ka sega ni kakase. Me kakua mi veretaki ira na tani, ka kakua ni vosa vakaveitalia, kakua ni vakayacora e dua na i tovo ca, ka me dau veivukei ga vei ira na tani.

Na bula vakavuvale, me vaka e kaya ko Tiruvalluvar, me da qaravi ira na tani ka da marautaka noda qaravi ira. (81, 212).

E vuqa sara na wase e na i wasewase oqo e levu kina na i vakavuvuli ni veilomani vakatamata kei na i vakamacala baleti ira na i vakavuvuli dawai. Na i tovo savasava ni tarovi ni vakamate manumanu kei na kania na lewe ni manumanu e tukuni koto kina. E koto kina na wase ni loloma, veivutuni, na dina, na kena tarovi na cudru kei na tarovi ni butako. E biuta koto nona i toqa ni peni, e dusia koto nona veituberi e na i tube ni i vakarau vakatamata titobu ka lako vata nona i vosavosa ka kune kina na nona i tovo vakaturaga ka vuku. E sega ni totaka na i vakarau ni sokalou vakalotu kei na vakacabo i soro, ia e vakabibitaka, me vaka ka koto e na Bhagavad-Gita, na lotu e loma ka lako vata koto kei na toroicake ni i vakarau ka vakayavutaki koto e na yalo ni vakatatabu vakaikoya.

Na nona i vakavuvuli e na malumalumu ni bula vakavuravura, veivakuai vakaikoya, kei na vakatatabu mai na gagadre vakayago, e koto sara ga e na veta e cake ka vakaraitaka vei keda nona titobu vakafilosofii ni bula. E cala bibi na noda kilalecavi ira na tawa tudei me ra tudei (331). Na veikabiti matua ni yago kei na yalo ka vaka na manumanu vuka ka sa kavoro tani mai na nona yaloka ka mai vuka yani (338). Na mate e vaka ga na moce, na sucu e vaka na yadra mai kina (339). E sega ni dua ka yaco vua na ka oqo e mosi vua (341). Buturaka laivi tani na veika kece oqori ko a dau gaganotaka tu (344). Na salatu ka torocake e koto vei ira na sa vakavosa, "Koi au" kei na "Noqu" (346). Mo kabi matua vei Koya ka sa galala mai na gagadre (350).

Kivei ira ka sega ni vakabuawawataki nodra vakasama e voleka cake vei ira ko lomalagi (353). Na yalomatua ni dua na *tamata* e sega wale ga na betena kevaka e sega ni lako vata kei na kila-ka dina (354). Na veika ca kece ni vuravura ena seyavu tani kevaka e vakasavasavataki na yalo mai na veika ca kece ni vuravura (360) ka toso sara me yacova sara na i ka 370 ni tikina.

Na i ka rua ni wasewase e vakatokai me "Porulpal" (Porul, kena i balebale na i yau). Ia na i wasewase oqo e kena i kotokoto me baleti ira na i liuliu ni vanua, ia na nona i vakavuvuli e lako raraba koto ka vauci ira kece na lewe ni vanua.

A kena i balebale vua na vosa "Aram" (na yalododonu) na waka ni i vakarau dodonu. Na i liuliu levu sara ga ni Matanitu, kevaka e sa caka cala, e sa na comolaki sobu e na i bili ni nona i tovo ca. E vunautaka na veika uasivi ka rogo, ia e kauta vakavoleka sara mai ki na kena i yatu donu ka sega ni taura cala na kena uasivi.

E koto kina na i tovo uasivi ni veiliutaki nona na i *liuliu ni Matanitu* me vaka e koto e na 384, 385, 390, 448, ka vuqa tale e na i wasewase ko ya ka yaco sara ki na tikina e 570.

Na bula ni gauna oqo e veiyawaki sara kei na bula ni gauna ka a vola-vola tiko kina ko Tiruvalluvar, eda sa veitaratara vakalevu kei na vei-vanua e so e na gauna e daidai ka da raica na veiivakarau ni bula ni vei-vanua ka vukica noda i vakarau ni bula vakailavo kei na bula ni veiliu-taki ni vanua. E sa duidui na i tovo ni noda raica ka vakasamataka na veika e vuqa ia eda se rawa tiko ga ni vakayagataka na veiivakavuvuli ka virikotora ko Tiruvalluvar e na gauna makawa i dusidusi ni tuberi e na veika verevereya e vuqa.

E kaya ko Tiruvalluvar ni i yau e ka yaga, ia e sega ni i tinitini se i cavacava ni ka e qarai, ka ni yaga wale me i vakarawa ni veika yaga (755, 759, 760). Ia na kena i rawa-rawati mai na gaunisala dodonu ka savasava. Na i yau e rawa ni vakai-rogorogotaka e dua na tamata tau-wale sara, e rawa ni solia na yalo-dodonu kei na mamarau kevaka e ra-wati e na gaunisala dodonu ka yawa mai na i valavala ca. (751, 754). Me vaka ka tukuni koto e na 755 Kakua ni dua e taura na i yau e sega ni ra-wa mai na loloma kei na i solisoli.

Na kena i katolu ni i wasewase na "Kamattuppal" na veilomani ni veiwatini. Na maqosa ni bulivosa no-na na daunivucu e koto e na i wase-wase oqo. E na i matai ni kena i wasewase eda raica kina na vosa ni tamata i tovo uasivi ka vunautaka na i vakarau ni yalosavasava. Ia e na kena i karua ni i wasewase eda raica ni vaka e raitayaloyalo tiko na veika e vola me da wilika na i tovo ni do-domo ka bulia koto.

Era lewe vuqa, vakabibi ko ira e so na i Talatala ni Vavalagi era ma-taliataka ni koto e na yavu ni veido-moni e so na tagau ni nona vosa. Ko Tiruvalluvar e vakadonuya ni tiko vakawati e yavu ni tiko vakavanua.

Na vu ni kena sega ni mate rawa na cakacaka bibi oqo e baleta ni sa taleitaki e na veiyasa i vuravura ka veidewadewavi tiko mai e na veigau-na. Ko ira kece na daunivucu lelevu ka ra a qai kadre e muri era dau ta-leitaka na tomitomi mai na nona i vola. Era a lewe vuqa era vakacau-cautaka nona cakacaka mai vei ira na rogolevu mai Idia kei na veivanua e so ka koto kina e so vei ira:

REV. PERCIVAL: "E sega ni dua na ka e na veimatanicagi kece ga ni buli vosa e tauvata na i gu kei na vei-lauti ni i vakavuvuli vakavuku e koto e na nona i vola".

V.V.S. IYER: "Ko Tiruvalluvar e dua na dau rairai yawa ka lako koto nona i tukutuku ki na veigauna kei na veivanua kece ga, e na gauna kece ga ni kawa tamata. E sa solia ki vei vuravura e dua na yavu ni veivaka-torocaketaki e na i tovo uasivi ka va-katuraga e na kena lagilagi kece ga".

JOHN MURDOCH: "Ko Tiruvallu-var ka a vola na Kural e sa rawa me cewava na i tikotiko e cake ni i tovo uasivi duadua vei ira na kai Te-mila. E dina e sa vakadonui ni ua-sivi na ka e vola e na Kural ka sega ni dua na ka e volai e na vosa Vaka-idia me rau tautauvata".

REV. G. U. POPE: "Kamikamica ki na vakasama, daliga kei na gusu ....
A i wali uasivi ni mate veitauvi...

Kamikamica ni Kurala uasivi ki na yame

Sala dodonu kena i dusi ga me da yabe.

Mai Vei Iratou Na A Tabaka Na I Vola

(Publisher's Note)

E na kena marautaki na Senitenarii nei SWAMI VIVEKANANDA e Viti, a tabaki kina na vakadewa Vakaviti ni TIRUKURALE kei na kena e na vosa Vakaperitania. Me vaka ni dua oqo na i vakavuvuli vinaka ni i tovo uasivi kei Idia, e sa vakaraitaka kina ki *vuravura* na TIRUKURALA na tolu na ka bibi ni bula vakatamata: Loloma, Vuku, I Yau kei na Mamarau, kei na Yalododonu. Na ka e dau taleitaka ko Swami Vivekananda kei na ka gadreva ko Gauna vou oqo na duavata raraba e na veika e vuravura. O koya gona e keitou nanuma kina ni ganita me tabaki vakaivola na i vola oqo me i kuri ni veiivola uasivi.

Keitou vakavinavinaka vakalevu vei Mr SAMUEL BERWICK, na Editora ni Vakalelewa Ni Pasifika, e na sasaga lagilagi ka vakavatukanataki kina na neitou i naki vakarokoroko oqo.

E lako tale ga na neitou vakavinavinaka vei Dr. M. VARALARAJAN, M.A., M.O.L., Ph.D., na Profesa i Liuliu Vakatamila mai na Madras University, e na vuku ni nona vola na kena vosa taumada.

Keitou vakavinavinaka tale ga vakalevu vei RIGHT REV. ARULNANDHI THAMBIRAN mai na Kasi Math, Thirupanandal, Madras State, kei na South India Saiva Sidhanta Works Publishing Society, Madras e na nodrau veivuke totolo ka rau vakauta mai kina na veiivola kei na nodrau vakadonia na kena vakayagataki e na i vola oqo na veika ka dui tabaki tu kina.

Na Vakavavalagi ni TIRUKURALA ka tabaki tu e na i vola oqo na kena era va'kumuni mai na kena veivakadewa ka ra a dui cakava ko ira ka dui volai tiko vakalomanibai na dui vu ni yacadra. Na kena *yali* na vu ni *yaca* e *na so na tikina* e baleta ni lailai na vanua me tabaki kina, se e baleta ni tikina ko ya e kumuni mai na vuqa na vakadewa ka ra dui cakava e vuqa na dauvakavakadewa. Kevaka e sega na dui vakadewa Vakaperitania ke a sega ni rawa ni vakayacori na kena vakadewa Vakaviti. Era koto oqo e ra na vu ni yaca kei na kedra dui i vakacava: . . . .

M.S.P.: M. S. Puranalingam Pillai;
M.R.R.: M. R. Rajagopala Iyengar;
V.V.S.: V. V. Subramani Iyer;
R.D.: Rev W. H. Drew & J. Lazarus;

V.V.S.: V. R. Ramachandra Dhikshatar;
G.U.P.: Rev. G. U. Pope;
S.M.M.: S. M. Michael;
C. R.: C. Rajagopalachari;
B. G.: M. R. Balaganapathi

E lako na neitou vakavinavinaka vei Mr S.S.K. SAMI mai na Mercury Book Depot, mai Coimbatore, Idia e na nona lomasoli ka yalataka mai kina me tabaka mai vakailoloma e na tolu na roka na waqa ni i vola oqo..

Kivua na Director of Publicity and Information, Madras State keitou vakavinavinakataka iĩa i yaloyalo kei Tiruvalluvar ka ra a droinitaka na daudroini ni gauna vou.

Kevaka e sa rawa vua na i vola oqo me vakatetea na veikilai raraba e vuravura kei na i vakavuvuli uasivi nei Thiruvalluvar me kilai e Viti, e sa na vakacegu ka vakamuduo kina na Vivekananda Centenary Celebration Committee e Viti.

SWAMI RUDRANANDA
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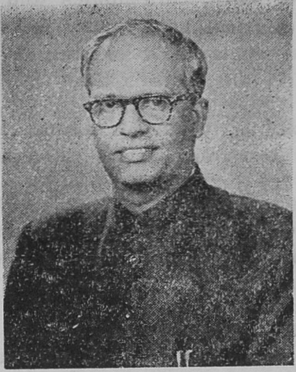
RAMAKRISHNA MISSION,
Fiji Islands.

NADI
21:7:64.



FOREWORD

DR. M. VARADARAJAN, M.A., M.O.L., Ph.D.,

(Chief Professor of Tamil, Madras University)

IT is a laudable venture to have Tirukkural, the Tamil classic on the Art and Science of Living, translated into the Fijian Language, and I congratulate the translator on his achievement.

As the great Indian Poet Bharati said, it is a classic that Tamilnad has offered to the world and thereby gloried itself. Albert Schweitzer, one of the greatest philosophers and humanitarians of our times, says that "there hardly exists in the literature of the world a collection of maxims in which we find so much lofty wisdom". In the words of Mahatma Gandhi, it contains "holy maxims described by Tamilians as the Tamil Veda", and by W. Ariel as "one of the highest and purest expressions of human thought".

Tamil, the earliest of the cultivated languages of the Dravidian family, is rich in ethical works of a high standard. Tirukkural is the best of the didactical works in the language and is dated to the first century A.D.

Tiruvalluvar, the author of this great work, dealt with ARAM (Virtue), PORUL (Polity) and INBAM (idealised Love). In writing this immortal work, he was concerned only with the essential nature of human beings and the righteousness of individual and social life without regard

to the different forms of faith, ceremonies and customs, and passing fashions of social and political behaviour.. He addressed himself to the humanity, not to any particular sect or race or nation. That is why his words have an eternal validity and appeal to all nations and creeds.

The several translations it has in almost all the important languages of the world bear testimony to its universal appeal to all nations.

There are many legends woven round the life of this philosopher, Tiruvalluvar, but it is only his work that truly speaks of his noble mind and his ethical conception of life as well as his saintly aims and aspirations.

Tiruvalluvar's religion, occupation, etc., will remain a mystery. 'TIRU' is a prefix of honour and respect, whereas 'Valluvar' is the name of the Officer of a state proclaiming royal edicts seated on an elephant's back. How strange that the author of this famous work, unsurpassed in popularity, and the product of ancient Tamil culture, is not even known by his proper name. But it is a blessing in disguise. On account of this mystery, several religions are claiming the author of this great work to belong to them, as seven cities contended for the honour of being accounted the birthplace of the author of the Iliad and the Odyssey. Perhaps he wanted to belong to none of them. He stood above all races and sects, and taught a general human morality and wisdom. He based his immortal work on his studies and experiences discarding the prejudices of various religions and controverting sects, and transcending all limits of nations, caste and creed. In his preface to 'Kural' C. Rajagopalachari says: 'It is claimed by many that Tiruvalluvar was a Jain. I do not accept this theory. Tiruvalluvar was one of those great men whose catholic spirit rose above all denominations and whose vision was not clouded by dogma or prejudice of any kind. His teachings elude classification on any denominational basis'.

'KURAL' which gave its name to this unique work, is a couplet of an intricate metre in Tamil. Every chapter contains 10 couplets and deals with a subject. There are 1,330 couplets, all well known for their wonderful brevity and their exquisite beauty of expression.

The first 380 couplets deal with the ethics of the household life as well as of asceticism, the second 700 with the affairs of the state, its administration and citizenship, and the third 250 with idealised love treated poetically. Thus we perceive life in three dimenions, the first from the point of view of a philosopher-saint, the second from that of a mature adminstrator and a loyal citizen and the third from that of a master poet. The work is aptly called 'MUPPAL' (in Tamil) i.e. 'one in three parts'.

Of course the author deals with the four aims of life (ARAM, PORUL, INBAM and VIDU) expounded by ancient Hindu philosophers. He recognises the last, VIDU or MOKSHA, but passes over the topic lightly as being hardly capable of concrete treatment. Perhaps he thought that if the other three are clearly understood and acted up to in sincerity, there need be no anxiety about the fourth.

The first part begins with the chapter in praise of God and it stresses the value of the worship of God. Of what avail is learning, if the learned do not adore God who is Immaculate wisdom (2)*. Ills of life do not touch those who cling to Him who has no likes or dislikes (4).

After singing in praise of rain, the poet deals with the greatness of saints or ascetics. Then comes the glorification of righteousness called ARAM. Be spotlessly pure in heart. This is Aram. All else is but vain show (34).

There is a clarity of vision and a lucidity of expression in his teachings which are stimulating as well as elevating. The couplets in this part embody the result of a long and devoted study of life, and hence they are not only direct and clear but also forceful and inspiring.

Herein he speaks highly of household life and its duties. But he has not belittled the value of asceticism. In Tirukkural, the life of the ideal householder is placed on a par with, if not superior to, that of the ascetic. The man who lives the life of a householder in the way it should be lived, takes rank with the heavenly gods (50).

Tiruvalluvar is a staunch believer in ARAM, the great moral force which keeps ceaseless watch over individuals, the society and the ruler of the state and which confers on those who live in accordance with moral codes all wealth and pleasure, material and spiritual (31, 32, 39). There is no stress on the idea of rewards for good deeds, though he says that moral behaviour results in earthly welfare and immoral, in misfortune (211, 222).

Duty is not confined to what the castle-calling involves, but consists in general in all that is virtuous and helpful to others. Valluvar is not a believer in the distinctions of caste based on birth (972). He is a reformer of a high order and he is not concerned with the various rites and

* The numbers within brackets denote the numbers of the couplets in the Tirukkural.

rituals. He is concerned only with the fundamental nature of human beings and the essential love to bind them in family and in society. As the sun burns up the boneless worms, so does ARAM deal with one devoid of love (77). To live a life without love is like a withered tree bursting into leaf in a barren land (78). What profits one's outward feature if one's heart is devoid of love? (79). That in which love dwells is the seat of life; all others are but skin-clad bones (80). Such lofty ethical sayings recall to us the teaching of Buddha and Christ and other great saviours of the world.

An ideal wife is the glory of his house (60), is modest and frugal, adores her husband, guards herself and is the guardian of the fame of the house (51, 52, 56). The householder should be courteous in speech, grateful for every kind act of others, just in all his dealings, master of himself in perfect self-control, strict in the performance of his duties, patient and forbearing, speaking no ill of others, avoiding back-biting, refraining from unprofitable utterances, never doing evil deeds, and always helpful and benevolent to others.

Household life, according to Tiruvalluvar, is to serve others and derive pleasure from such service (81, 212).

There are several chapters in this part which are full of teachings for humanity in general and for ascetics in particular. The moral virtue of abstaining from killing and eating meat is dealt with here. There are chapters on compassion, penance, truth, not getting angry and not stealing. With sure strokes, he draws the ideal of simple ethical humanity and his utterances are characterised by nobility and wisdom. He does not advocate ceremonial religion and any sacrifice to God by means of material objects, but his emphasis is, as in the Bhagavad-Gita, on inner religion of moral uplift based on a renunciatory spirit.

His teachings on instability of material life, renunciation, realization and freedom from desire, are of a very high order and reveal to us his sound philosophy of life. It is the worst folly to mistake the unstable for the stable (331). The attachment of the soul to the body is like that of a full-fledged bird abandoning its broken shell and flying away (338). Death is like sleep, birth, like awakening from it (339). One does not suffer pain from those things that one has renounced (341). Trample under your feet all the desires of the senses and renounce all that you have been longing for (344). Why talk of other attachments; even the body is an encumbrance for those aiming at salvation (345). The region greater than that of gods is for those who shatter the feeling of 'I' and 'Mine' (346). Cling fast to Him who is free from desires (350).

To men of unclouded wisdom heaven is nearer than earth (353). The perception of one's senses is of no avail if one is not endowed with true knowledge (354). If one seeks the truth, which is the basis of all, one will be free from all the ills of life (359). The ills of life vanish when one's heart is rid of desire, wrath and delusion (360). There is no greater wealth than freedom from desire either here or in the world beyond (363). Purity of mind is nothing but absence of desire; it follows when one craves for truth (364). Only those who are free from the bonds of desire are free: the rest are not so free (365). Even in this world there is everlasting happiness when, desire, the evil of evils, dies out (369). If one gives up one's insatiable longings, it confers on him eternity (370).

The second part is called 'PORUTPAL' ('porul' meaning wealth). Though mainly intended for the statesman, Valluvar's teachings are generally applicable to all the members of the society. He passes over what is peculiar to particular states, times and classes of society and introduces only such ideas as are common to all times and all classes.

Every couplet here, again, is a marvel of lucidity and compression, the apotheosis of beauty and force. According to the great author. 'ARAM' (righteousness) is the root of justice. Even the mighty ruler of the state, if he does wrong, will be pushed down by the weight of his iniquity. He preaches great ideals, but he brings everything down to the level of practicality without losing hold of the ideals. We find herein the combination of shrewd practical wisdom and high political principles.

He is the ruler who is capable of acquiring, preserving and wisely distributing wealth (385). He is an honourable ruler who swerves not from virtue and abstains from vice (384). He is a shining light among rulers who is endowed with liberality, mercy, justice and love for his subjects (390). The ruler who is not guarded by wise men of firm counsel will perish even though he has no enemies (448). Victory is not won by weapons but by the just rule of the head of the state (546). The ruler protects the state and it is justice that protects him if unfailingly administered (547). The righteous ruler who oppresses his subjects is more cruel than those who indulge in murder (551). Are not the woeful tears of the oppressed, the weapons which destroy the prosperity of the oppressive ruler? (555). The people under the merciless ruler suffer like the earth devoid of the drops of rain (557). No burden is harder for the earth to bear than the cruel sceptre that attracts the unwise (570).

The present age is far remote from the age of Tiruvalluvar. Contact with other countries of the world has changed our social, economic and political life. Our notions about the values of things, of life, have radically changed. The industrial and scientific progress has revolutionis-

ed our manner of living. Yet this great work is still found very useful as a guide to life, individual and social alike. It is even today praised as a repertory of practical wisdom, dispelling darkness and diving deep into the hearts of humanity; and it may be accepted as a safe guide to the prevailing theories of political administration and economic and social wellbeing.

According to Tiruvalluvar, wealth is no doubt very essential, but is not an end in itself and is required only to promote the other ends efficiently (758, 759, 760). But the means of acquiring wealth should be pure and righteous. Though wealth is capable of making even insignificant men prominent, it will confer virtue and happiness only if it is acquired justly and without sin (751, 754). Let no one accept the wealth not acquired through grace and love (755).

The third part of this work, 'KAMATTUPPAL', is on marital love. The poetical talents of the author are best seen in this part. In the first part we find a staunch moralist preaching ideals, in the second an able statesman imparting practical wisdom, and here in the third part an artist inspiring the reader with his imaginative sketches on love.

There are some, especially European missionaries, who wonder how the great author ventured to write on an erotic theme. Tiruvalluvar believes in the simple married life as the foundation of a sound moral society and finds no reason to evade the treatment of this essential part of life. Even in the treatment of this idealised earthly love there is serenity, purity and dignity. The lovers rise above all selfishsness and are full of sacrifice for each other. Nammalwar, the greatest of the twelve Alwars of Vaishnavism, (Saints of Vaishnavite cult of Hinduism) freely makes use of some of these couplets in his hymns of divine longings for God's grace. Such is the elevated atmosphere created in these couplets by the saintly poet Tiruvalluvar.

The immortality of this great work lies in its universal appeal transcending all times. Every noteworthy poet or philosopher who came after him, deemed it a privilege and honour to incorporate in his work the luminous ideas and lucid expressions of this author. It is praised by many great scholars of our period in India and abroad, and here are some of their cherished opinions:—

REV. PERCIVAL:

'Nothing certainly in the whole compass of human language can equal the force and terseness of the sententious distichs (couplets) in which the author conveys the lesson of wisdom he utters'.

V. V. S. IYER:

'Tiruvalluvar is one of those seers whose message is intended not merely for their age or country but for all time, for all mankind. He has given to the world a work to which, in perfection of form, profundity of thought, nobleness of sentiment and earnestness of moral purpose, very few books outside the grand scriptures of humanity can at all be compared'.

JOHN MURDOCH:

'Tiruvalluvar', the author of the 'Kural', occupies the first place as a moralist among the Tamils. Indeed, it is generally acknowledged, that there is no treatise equal to the Kural in any Indian language'.

REV. G. U. POPE:

Sweet to the thought, Sweet to the ear,
Sweet to the mouth
Great cure for two-fold deeds
Disease, is Valluvar's
Sweet KURAL-VENBA verse with
tongue right eloquent
Set forth, that we the way of
good may know.

—o—

PUBLISHER'S NOTE

In commemoration of the Celebrations of the Centenary of SWAMI VIVEKANANDA in Fiji, a translation of TIRUKKURAL in Fijian language is being published along with an English version. As one among the best examples of the great cultural heritage of India, TIRUKKURAL has a universal approach to the three fundamental verities of human existence: Love, Weal, Wealth and Happiness, and Righteousness. Universalism is the spirit of Swami Vivekananda's message and that of the modern times. As such we thought it fit to publish this book as a good addition to local literature.

We are thankful to Mr SAM BERWICK, Editor, Vakalelewa Ni Pasifika, for his praiseworthy effort in bringing to fruition this humble idea of ours.

Our thanks are also due to Dr. M. VARADARAJAN, M.A., M.O.L., Ph.D., the Chief Professor of Tamil, Madras University, for his illuminating foreword.

We express our thanks to the Right Rev. ARULNANDHI THAMBIRAN of Kasi Math, Thirupanandal, Madras State, and the South Indian Saiva Sidhanta Works Publishing Society, Madras, for their ready help in sending the required books and for their general permission to use the materials for our publication here.

The English version of TIRUKKURAL as published here is a collection from various authors whose names are acknowledged and indicated by their initials at the end of their translations. The lack of such initials in some places is mainly due to want of space, or due to a free rendering of the translation borrowed from more than one earlier translators.. The Fijian translation would have been impossible without the English versions of the followNig translators.

M.S.P.: M.S. Puranalingam Pillai;
M.R.R.: M.R. Rajagopala Iyengar;
V.V.S.: V.V. Subramania Iyer;
R.D.: Rev. W.H. Drew & John Lazarus;
V.R.R.: V.R. Ramachandra Dhikshatar;
G.U.P.: Rev. G.U. Pope:
S.M.M.: S.M. Michael;
C.R.: C. Rajagopalachari;
B.G.: M.R. Bala Ganapathi;

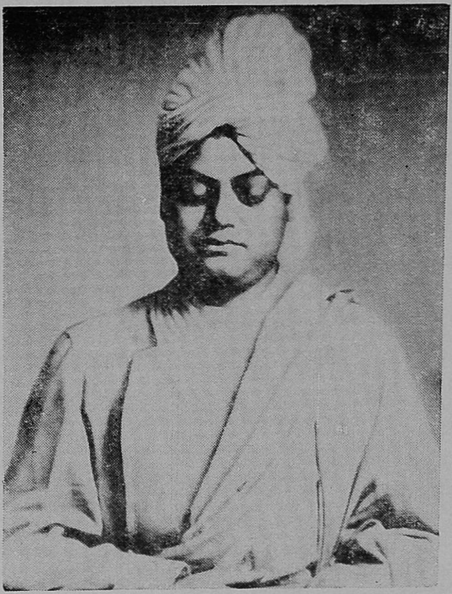
Our thanks are due to Mr S.S.K. Sami of the Mercury Book Depot, Coimbatore, India, for his generosity in offering the tricolour cover page as a gift.

To the Director of Publicity and Information, Madras State, our thanks are due, for the beautiful picture of Thiruvalluvar as conceived by a modern artist.

If this publication also aids in spreading universalism and such other high ideals of Thiruvalluvar in Fiji, the Vivekananda Centenary Celebrations Committee, Fiji, would feel more than rewarded.

SWAMI RUDRANANDA
President,
RAMAKRISHNA MISSION,
Fiji Islands

NADI
21:7:64.



SWAMI VIVEKANANDA

In memory of whose Birth Centenary this Book of universal appeal is being published.

THIRUVALLUVAR

A Modern Artist's conception of the great Tamil Saint - Poet, the author of THIRUKKURAL.

PHOTO COURTESY:
DIRECTOR OF PUBLICITY,
MADRAS STATE.

Na TIRUKURALA na cina ka dau kauta laivi na buto-buto mai na loma ni tamata. E tolu na kena i wasewase: 'Aram" (Yalododonu) e dagona; "Porul" (Sautu kei na vutuniyau) e kena vauvau; "Inbam" (Loloma) ka kena waiwai.

THIRUKKURAL is a lamp that drives away the inner darkness of men. It contains three parts: 'ARAM' (Righteousness) is its basic container; 'PORUL' (Weal and Wealth), its wick; 'INBAM' (Love), its oil

Na vosa e tauca na tamata yalododonu e sa vaka na i titoko vei ira ka ra muria na gaunisala titidravia (415)

The oral words of the righteous will stand in good stead like the staff or walking stick to those treading on slippery ground. (415)

WASE E 1

VAKALAGILAGII NI KALOU

1. Na i tekivu ni veimatuavosa, kece ga na "A". A i tekivu ni vuravura 'qo na Kalou ga.

2. A cava na yaga ni vuku kevaka e sega ni cuva ko Vuku e na ruku ni yava ni Kalou Vuku.

3. Ko ira era vakaruru e na yava ni Kalou ka tiko e na seniviavia ni yalosavasava era na rawata na bula tawamudu mai Vua.

4. Ko ira era muria na we ni yava i Koya ka sega ni kila na veivakaduiduitaki e daidai, era na sega ni vakaleqai.

5. Na veika e vakayacori, vinaka se ca ka vu mai na butobuto ni yalo ena sega ni kauwaitaki mai vei ira na dau sametaka wasoma, na lagilagi nei Koya sa lewa.

6. Ko ira era sa levea rawa na gagadre vakayago ka tawa vosakudrukudru, era na bula tawamudu.

7. Ko ira ga ka vakaruru e ruku ni yava ni Turaga era na kurea laivi na nuiqawaqawa.

8. Ko ira ka ra sobeta na yava ni Turaga, me vaka ni sa wasawasa ni yalododonu ko Koya, era na sokota rawa na veiwasawasa kece ga.

9. Na ulu ka sega ni cuva Vua na Kalou e sa vaka na ulu ni tamata matebula.

10. Ko ira era yacova rawa na yava ni Turaga era na sokota rawa na wasawasa ni sucu vou.

WASE E 2

NA VAKACAUCAUTAKI NI UCA

11. Na bula ni vuravura e vakatau e na uca: e sa rawa me vakatokai me wai ni tuka ni bula.

12. Na kakana kece ni tamata e vu mai na tau ni uca batabata. E mena wainigunu tale ga.

13. Ena yaco na viakana kei na dausiga e na vuravura dukadukali ke sega ni tau e na kena gauna na uca mai lagi.

14. E sa na mudu nodra siviyara na dautei ke sa buroburogo na O ni uca talei.

15. Yali na uca sa yaco na leqa, rui sivia, na bula ena sega.

16. Ke sa burogo na O, malai na co.

17. Sa rawa ni maca na wasa ke sa yaco na uca me "maqa".

18. Ke sa sega ni tau na uca, cabo i soro, solevu ni lotu ka sa na muduka.

19. Uca ke siga dede Cabo i soro sa na dredre.

20. Na uca ga e dau vu ni wai. Ke sega na uca, vuravura e matai.

CHAPTER 1

IN PRAISE OF GOD

1. All letters begin with A. This world has the Supreme Being as its first (M.S.P.).
2. Of what avail is learning, if the learned do not adore the good feet of Him who is Immaculate Wisdom. (V.R.R.).
3. Those who find refuge in the great feet (of Him) who lives in the lotus of the heart (of the devotee) live eternally in heaven. (V.R.R.).
4. To those who are united to the feet of Him who is without desire and aversion, evil shall never come. (R.D.).
5. Both good and bad actions that spring from darkness of the mind will never touch those who ever chant the glories of the Lord. (V.R.R.).
6. Long will they live who walk the righteous path of Him who has quenched the desires of the five senses. (M.S.P.).
7. They alone escape from sorrow who take refuge in the feet of Him who hath no equal. (V.V.S.).
8. The stormy seas of wealth and sense delights cannot be traversed except by those who cling to the feet of the Lord who is the Ocean of Righteousness. (V.V.S.).
9. The head that does not bow down before and worship the feet of the Lord of the eight attributes is like the senses without their sensation.
10. None can swim the great sea of births, but those who are united to the feet of God. (R.D.).

CHAPTER 2

IN PRAISE OF RAIN

11. As the world sustains itself or progresses with rain from the sky, it is ambrosia or nectar, so to be understood. (M.S.P.).
12. The rain is the source of all articles of food that man needs. It becomes his drink too. (V.R.R.).
13. Hunger would stalk abroad and torment this wide sea-girt world, were the rains to fail in time.
14. The cultivators would cease to plough were the cloud's free supply of water to fail. (V.R.R.).
15. It is rain that both ruins and aids the ruined to rise.
16. If from the clouds no drops of rain are shed, it is rare to see even green grass lift up its head. (G.U.P.).
17. Even the wealth of the wide sea will be diminished, if the cloud that has drawn (its waters) up, gives them not back again. (R.D.)
18. If the heaven dry up, neither yearly festivals nor daily worship will be offered in this world to the inhabitants of heaven. (R.D.).
19. If it does not rain there will be neither munificence nor penance in this world (M.S.P.).
20. The world cannot exist without water; so, without rainfall, no one can do his duties.

WASE E 3

LAGILAGI NI VAKANADAKUI-KA

21. Na i yau cere lagilagi mo vakanad-kuya, kocokoco e sa meca ga ni bula.

22. Na nodra lagilagi na vakanadakui-ka, wiliwili ni mate e vuravura ko sa via kila.

23. Lagilagi ga ni titobu era sa taukena, Ni veika vakavuravura era beca.

24. Gagadre e lima o koya sa vorata Vakacegu mai la'gi e sa na rawata.

25. Gagadre ca mo vakanadakuya sara ga Tarogi Idra ni kila na kena ca.

26. Era rogo na rogo ni ra rawa ka lelevu, ra tawa kilai na sega, ni ra rai lekaleka.

27. Ena cuva ko vuravura vei koya ka kilai, na i kanakana ni ka oqo ka ko ya, kena i rairai, rorogo, i boi kei na nona taraa.

28. Nodra rogo na i Vakavuvuli e dau tarogi mai, vukei ira na dina nodra parofisai.

29. Ko ira na tu e na dela i yalododonu. Kevaka era sa cudru, ka dredre me loru.

30. Ko ira na yalododonu ka lomana na tamata, sa i ira ga oqori era **sa turaga.**

WASE E 4

NA KAUKAUWA NI YALODODONU

31. Na yalododonu e vauci bula, i yau kei na marau. A cava tale sa na vo vei au ?

32. Na yalododonu sa i yau talei ke guilecavi sa na bale vei cei ?

33. Mo yaga e na veika kece ga, Yalododonu na i dusidusi mo kila.

34. Na savasava ni yalo e sa yalododonu ga. Na veika kece tale e sa macawaa.

35. Gagadre ca, cudru, vuvu kei na vosa tau vakatani, E sega ni yalododonu ka dau kainaki.

36. Na yalododonu me kua ni lokuyarataki. Tekivu e daidai me nomu lagilagi.

37. Sau ni yalododonu kevaka ko qaraa Raici ira na vodo kei ira na taubale ga e ra.

38. Yalododonu kevaka e vakayacori wasoma.
Kena i sau ko na taura, kua ga ni taqaya.

39. Yalododonu i vurevure ni bula marau. Veivere kece ena sega ni vakabau.

40. Yalododonu vakaisau ena sega ni vakabau. Yalododonu vakayalo e ka ni bula marau.

CHAPTER 3

THE GREATNESS OF ASCETICS

21. Who, duty done, world's ways do quit, are the best, saith Holy Writ. (S. M.)

22. To measure the greatness of one who has renounced is like reckoning the number of the dead in this world. (V. R. R.)

28. The greatness of those who have taken to ascetic life, after duly weighing the two states, the present and the future, shines in this world. (M. S. P.)

24. He who guides his five senses by the hook of wisdom, will be a seed in the world of excellence. (R.D.)

25. Indra, the King of the gods, is himself a witness to the might of those who have conquered their five senses (V. R. R.)

26. The great ones are they who can achieve the impossible; the feeble ones are those who cannot. (V. V. S.)

27. The world is within the knowledge of him who knows the nature of taste, sight, touch, hearing and smell. (R.D.)

28. *The greatness of the sages* in this world is borne out by their prophetic utterances. (V. R. R.)

29. It is impossible to resist even for a minute the wrath of those who stand on the hill of virtue. (V. R. R.)

30. Anthanars are ascetics who behave graciously towards all other lives. (M. S. P.

CHAPTER 4

VIRTUE

31. Righteousness leadeth unto heaven and it bringeth wealth also; then what is there that is more profitable than Righteousness. (V. V. S.)

32. There is no greater good than Righteousness, nor no greater ill than the forgetting of it. (V.V.S.)

33. As much as possible, in every way, *incessantly practise virtue.* (R. D.)

34. Whatever is done with a spotless mind is virtue; all else is vain show. (R. D.)

35. Virtue consists in avoiding envy, lust, wrath and harsh word—these four. (M. S P.)

36. Do not postpone doing Aram. Do it now. For it will be a never failing friend at your death. (V. R. R.)

37. Why search for the fruits of Aram? Behold the one in the palanquin and the palanquin-bearer. (V. R. R.)

38. Do good till in thee there is breath; like rock it blocks Birth-Death. (S. M.)

89. They alone are joys which flow from virtuous life. (V. V. S.)
All else is sorrow and merits no praise. (V.R.R.)

40. Virtue or good-deed is what one ought to do; vice or ill-deed is what one must shun. (. .)

WASE E 5

NA TAGANE VAKAWATI

41. Tagane vakawati, wa ni qasila donu, Tovo savasava e na sala ga e tolu.

42. Tagane vakawati me vakadre vinaka, vukei 'dravua, 'loloma kei ira na mate sara.

43. Tagane vakawati me yalototoka
Vukei vulagi, na wekana kei koya,
Kua ga ni lutu ko ira nona qase,
Kei ira na Kalou ka ra tiko mai cake.

44. Tagane vakawati dau soli kakana,
Ni i valavala ca e dau rerevaka,
Dausiga levu yawaki koya sara
Me i dole lagilagi veika e cakava

45. Tagane vakawati sa dau loloma,
A i tovo kilikili me sa qai kotora
Na i tavi sau 'qori e momona

46. Tagane vakawati ke gole tani nona sala,
Lagilagi cava beka sa qai rawata?
E sa koto donu, gaunisala ga ni bula
Me tauri dei tiko ga oqo e vuravura.

47. Lagilagi cava tale beka vinakati
Ke dua e bolea me tagane vakawati.

48. Yalosavasavaa ke sa tauri dei.
Veitalia na veibacani mai vei,
Uasiviti ira kece, yalododonu talei

49. Bula ni vakawati uasivi dau tukuni,
Bula tani e totoka ke sega ni cudruvi.

50. E tikidra na Kalou ena biu kina ki 'lagi,
Ke muria e vuravura lawa ni bula vakawati.

WASE E 6

NA YALEWA VAKAWATI

51. E i tokani dina i tovo me makari,
Me taukena tu yalodina lagilagi,
Kua ni vakasabusabu e na vakáyagataki,
Na i lavo e rawata na watina vakawati.

52. Na yalewa vakawati, nona vale gucetaka,
Bou ni vale e sa na kala,
Lagilagi se na cava
Sa na sega e kauwaitaka.

53. Yalewa yalosavasava, se cava tale dou qaraa?
Sai taukei ga ni vale, vale totoka sara ga.

54. Yalewa vakawatitaki, cava tale me qaraa?
Ke tiko ga vua na yalosavasava.

55. Na yalewa vakawati ke sa yalodina,
Ni yadra cake, masu vei na watina
Uca mai lagi, rawa ni vakamirika.

56. Na yalewa vakawati, nona i tovo me karona,
Yalosavasava, maroroya na yagona
Qarauni na watina rogoca kece nona vosa,

57. Na yalewa vakawati, vakatawani wasoma,
Sasabai uasivi na i tovo savasava.

58. Na yalewa vakawati, ke sa dina vei watina,
Na Kalou era reki ke tukuni vei ira.

59. Yalewa vakawati na watimu mo nanuma, ke ko cala, isa lei, sa na cuva na uluna.

60. Yalewa vakawati kalougata ga ni vale,
Nona va'kawa gone sa na i ukuuku tale.

CHAPTER 5

HOUSEHOLDER

41. The householder is the mainstay of all who follow the three other paths of life. (V.V.S.)

42. The householder is the mainstay of the ascetics, the needy and the dead. (V.R.R.)

43. It is the supreme virtue (of the householder) to fulfil his obligations to forefathers, gods, guests, relatives and himself. (V.R.R.)

44. He who shares his meal with others in dread of committing sin will never suffer from want. (M.S.P.)

45. If the married life possesses love and virtue, these will be both its duty and reward (R.D.)

46. Is there any gain greater in resorting to other orders of life than by pursuing the right path of the householder? (V.R.R.)

47. Among all those who labour (for future happiness) he is greatest who lives well in the household state. (R.D.)

48. The householder who, not swerving from virtue, does his duty to others endures more than those who endure penance. (R.D.)

49. The marriage-state is duly called virtue. The other state is also good, if others do not reproach it. (R.D.)

50. He will be placed among the gods in heaven, who in this world follows the law of the householder's life. (M.R.R.)

CHAPTER 6

HOUSEWIFE

51. She is the true partner in life who possesses all the wifely virtues and spends according to the income of her husband (V.R.R.)

52. If the wife lacks power of domestic management the household life will be sham or nothing, however, dignified in other aspects. (M.S.P.)

53. What will the house lack if the wife be virtuous? What will be there in case she be graceless? (M.S.P.)

54. What is more excellent than a wife if she possesses the stability of chastity? (R.D.)

55. Waking up she worships no other God than her husband. Verily at her very bidding it rains. (V.R.R.)

56. She is the good housewife who guardeth her virtue and her reputation and tendeth her husband with loving care. (V.V.S.)

57. What avails the guard of a prison? The chief guard of a woman is her chastity. (R.D.)

58. When women win (the glory of serving) their lords, they win great glory in the world of the gods. (M.R.R.)

59. A cuckold knows not the proud gait of a lion before his detractors (V.R.R.)

60. They say that an excellent wife is a blessing to the house, and that her bearing good children is its precious ornament. (M.S.P.)

WASE E 7

NA LUVEDA

61. Na veika kece e soli vei keda,
Sega ni sivia me ra vuku na luveda.

62. Loma ni vitu, sucu vou galala,
Se'gi sivia, na luveda tawacala.

63. Tamata era okata, levudra me i yau,
Ni kumuni, vakatau e na nodra i vakarau

64. Keda kakana, ke dua e taroga
Me wiliki mada, na kena i vola,
Ko ira na luveda me ra mai bosoka,
Ca na wai ni tuka, e na kena totoka.

65. A i yamo ni luveda mo ni kilaa
Tarai keda e Maavuta sara ga,
Ia ni ra vosa e na vakasolokakana
E matalau sara ga e daligada.

66. Da dau wilika e na kena i vola,
Era dau kaya na vosa oqoka,
"*Domo ni saravini e totoka*"
Ni domo i luvedra ra tawa rogoca

67. Ka me cakava na tama vinaka,
Tovo i luvena **veisautaka,**
Me i tovo dina vakaturaga,
Dabedabe liu me la'ki bikaca.

68. Na luvedra, torocake ka me kilaa
Me sivi tamadra sara ga,
Tama ni gone kece ra segaa,
E na vuravura levu 'qo e ra.

69. Lagilagi ni luvena marau nei tina
Marau uasivita gauna kali kina.

70. A i solisoli i luvena vei tamana,
Me qoroya ko vuravura na ka e cakava,
Kena vosa me rogo matata,
"isa na vua ni caka vinaka i tamana.

WASE E 8

NA LOLOMA

71. Na loloma e rawa li me dua e sogota?
Ni drodro na wai ni mata tarova?
Tovolea mada na ka oqoka,
Rarawa tiko na wekamu, qai vosota.

72. Ira na kocokoco nanumi ira ga,
Dauloloma nona bula **tawa dokaa.**

73. Veikabiti ni sui, lewe ni yago kei yalo,
Vakaraitaki ni loloma tawa daro.

74. Loloma sa vu ni gagadre,
Veitokani kena i balebale.

75. **Bula vauci e na loloma,**
Tiko vakawati era dau tokona.

76. Na sesewa era kaya yarayara,
"Yalododonu na loloma lako vata",
E i yaragi tale ga ni vala,
Ke i tovo ca ko via saqata.

77. Baca ni qele me tukuni mada,
Cila na siga era sa kama,
Na Kalou tale ga e kainaka,
"Tawaloloma me ra mate sara.

78. Tamata kevaka e tawa loloma,
Vaka na kau bula, vuca na tolona.

79. Bula taudaku cava wale tu **beka,**
Ke loloma e yalo sa **sega.**

80. Ke muria e vuravura lawa ni bula vakawati,
Tikidra na Kalou tiko kina ma: 'lagi.

CHAPTER 7

OFFSPRING

61. Among all the benefits that may be acquired, we know no greater benefit than the acquisition of intelligent children. (R.D.)

62. All the seven births no evil befalls one who is blest with good and unstained children. (V.R.R.).

63. Men will call their sons their wealth, because it flows to them through the deeds which they perform on their behalf. (R.D.).

64. Sweeter verily than ambrosia is the gruel soused and spattered by the tender hands of one's own children. (V.V.S.)

65. The delight of the body is the touch of one's children. The delight of the ear is their lisp. (V.R.R.)

66. "The flute is sweet, the lute is sweet", say those who have not heard the prattle of their own children. (R.D.)

67. The good a father can do his son is to make him occupy the first rank in an assembly. (V.R.R.)

68. It is pleasant to all the powerful creatures of the great earth that their children should possess more knowledge than themselves. (R.D.)

69. Joy mother feels more than when her son she weaned, at his fair renown (S.M.M.)

70. The service a son can do his father is to make the public exclaim, "See, the fruit of his father's good deeds!" (V.R.R.)

CHAPTER 8

LOVE

71. Is there a bolt to fasten one's love? The trickling tears at the distress of one's friends will proclaim the love within. (V.R.R.)

72. The loveless are selfish and have all to themselves; the loving ones sacrifice even the bones of their body for others. (M.S.P.)

73. The connection between the dear soul and the body built of bone is the union of love with it. (M.S.P.)

74. Love begets desire: and that (desire) begets the immeasurable excellence of friendship. (R.D.)

75. The excellence attained by the conjugal enjoyers on earth is said to be the result of their tranquil life in love. (M.S.P.)

76. The ignorant say that kindness is an ally of virtue. No, it is a defence against evil too. (V.R.R.)
Love aids the wicked too. (F W.E.)

77. Behold how the sun burneth the boneless worm; even so doth righteousness burn the man that does not love. (V.V.S.)

78. To live without love is as impossible as a withered tree bursting into leaf in a parched desert. (S.R.)

79. Of what avail is a lovely outside, if love, the soul's ornament, hath no place in the heart. (V.V.S.)

80. The body is the dwelling of a soul which came through love; the body of those without love is merely bone covered with skin. (R.D.
(Life is in and through love).

WASE E 9

QARAVI VULAGI

81. Na yaga ni vakavale vinaka,
Noda vulagi me ra vakayagataka

82. Ke tawa noda vale me da wawa,
Ñoda vulagi me da kana vata ga.

83. Bula nei koya e namaki vulagi,
Ke lomana me dau veiqaravi
Ena vutu ni kakana e veiyabaki,
Sega vua na vakasabusabutaki

84. Ko Latimi mada ena mamarau,
Qaravi vulagi nomudou i vakarau
Na nomudou vale e sa na matalau
Ni kalougata nomudou i vakarau

85. Nona i teitei li me da teivaka,
Na tamata nona vulagi e qarava,
Me ra kana vinaka kece sara,
Kania ko koya vo ni kakana?

86. Nona vulagi ke dau qarava,
Oti dua yani dua tale mada,
Na Kalou levu sa na waraka,
Tamata 'qo Nona vulagi sara.

87. Qaravi vulagi na kena i yalayala,
Tovolea mada mo vakarautaka,
Kena bibi ko sa na sotava,
Me bibi ga vulagi ko a qarava.

88. Ko ira era vakanadakui vulagi,
Vaka 'qo domo ni nodra tagi,
"Au oca wale e na tomatomani,
Qai sega e tu me noqu i tokani.

89. Vutuniiyau tu qai vulagi cati ira,
Okati vutuniiyau vakasisila,
Ko ira na sesewa e tu vei ira,
Tamata titobu kune dredre kina.

90. Cogadrogadro ke da boica e tasogo,
Yalo ni vulagi ke da cudru sa kavoro.

WASE E 10

NA VOSA VINAKA

91. Vosa kamica dau drodro mai
Loloma tawa vere me qai laurai
Yalododonu vosa me kilai
Vosa rogoci tawa yalowai

92. Vosa dredredre taleitaki
Uasiviti lomasoli tawa voroki

93. Vosa vinaka ke vure mai loma
Me qai matadredredre toka
Veika kece e sa na totoka
Sai koya ga qori na yalololoma

94. Rarawa ni dravudravua 'ra tawa kilaa.
Kevaka era vosa vinaka tu ga

95. Vosa vinaka, yalomalua i ukuuku dina,
Sega tale ni dua na i ukuuku ni veisiga

96. Vosa vinaka, vakayagataki wasoma
E na veika kece ko dou qaraa
Meca na vere waicala sara ga.

97. Vosa vinaka e na gauna ni solisoli,
Ena sega sara ni dau mudu voli
Vuravura 'qo yalododonu vakaoti
Vuravura mai muri marautaki voli.

98. Vosa kamica tawa veilali mo kilaa
Marau vuravura 'qo kei vuravura ko ya

99. Cava beka dau vosa ca kina
Ni vatuka ni vosa vinaka sa basika

00. Vosa ca tale ni vosa vinaka sa vakarau
Vaka na kemu ka dreu vou me qau.

CHAPTER 9
HOSPITALITY

81. *To sit and cherish the life of the householder is all for the sake of liberally entertaining guests with kindly acts.* M.S.P.)

82. Were it even the draught of im*mortality, it shall not be tasted* alone when the guest is in the hall. (V.V.S.)

83. The life of him who welcomes and entertains guests will never suffer want nor run waste. **(M.S.P.)**

84. Lakshmi with joyous mind shall dwell in the house of that man who, with cheerful countenance, entertains the good as guests. (R.D.) (Lakshmi: Goddess of prosperity).

85. Does the *field* of one who partakes of what remains after entertaining the guest, need to be sown with seeds? (V.R.R.)

86. Behold the man who hath tended the outgoing guest and waiteth for the incoming one; he is a welcome guest unto the Gods. (V.V.S)

87. The effects of hospitality cannot be exactly measured. They are proportionate to the worth of the guest. (V.R.R.)

88. *Those who have taken no part* in the benevolence of hospitality shall (at length) lament saying, "We have laboured and laid up wealth and are now without support". (R.D.)

89. That stupidity which exercises no hospitality is poverty in the midst of wealth. (R.D.). It is found in senseless mortals. (M.S.)

90. The 'anicham' flower withers when smelt, and the guest under a displeased look. (V.R.R.) (So very tender are they)

CHAPTER 10

SWEET WORDS

91. Sweet words are those which, imbued with love and free from deceit, flow from the mouth of the virtuous. (R.D.)

92. If one speaks sweet words with a smiling face, it is better than giving with a willing heart. (M.S.P.)

93. Sweet speech flowing from the heart uttered with a cheerful countenance and sweet look is true virtue. (R.D.)

94. The torment of poverty does not befall those who have a good word to say to all. (V.R.R.)

95. Modesty and loving speech are the ornaments of man; all others are not (ornaments). R.D.

96. If one seeking good speaks sweet words, evil will wane and charity will wax. (M.S.P.)

97. That speech which, while imparting benefits, ceases not to please will yield righteousness (for this world) and merit (for the next world). (R.D.)

98. Sweet kindly words free from meanness yield one happiness both here and hereafter. (V.R.R. and (G.U.P.)

99. Why does he use harsh words, who sees the pleasure which sweet speech yields? (R.D.)

100. To use bitter words while sweet words are ready is like preferring the raw to a ripe fruit. (M.S.P. and V.R.R.)

WASE E 11

NA VAKAMUDUO

101. Veivuke tawa saumi sa daumaki
Lailai ko vuravura kei lomalagi

102. Veivuke lailai taudonu me'u tukuna
Kena yaga lailai ko vuravura.

103. Veivuke, kena i sau me tawa vinakata
Ke vakarau, lailai na wasawasa

104. Veivuke ke lailai wale ga,
Wiliki me levu vei ira na kilaa

105. Veivuke e dau lailai wale sara
Dina ga ni rairai mamada
Bibi vei ira na wekada

106. Yalododonu kua ni guilecavi ira
Kabi vei ira na i tokani dina
Nodra veivuke ko a sa raica
E na gauna ko a rarawa tu kina

107. Na veinanumi ni tamata ga ko ya
Ena tawa guilecavi sara ga
Noda rarawa e dau mai sagaa
Me da bula marau tiko ga.

108. Veivukei me da tawa guilecava
Vinaka cake me vosoti na rarawa

109. Caka vinaka e dau vakamalumu-taka,
Na ka ca era cakava na tamata.

110. Valavala ca kece sa na boko rawa
Vakavo na veivuke tawa vaka-vinavinakataka

WASE E 12

YALOGALALA

111. Na yalogalala sega ni veitotaki
Yalododonu taleitaki

112. Yau ni yalododonu dau muadonu
Dau nodra na wekadra e na yalo, dodonu

113. I yau rawa vakaca biuta laivi
Yalogalala tu ga me kemu i divi

114. Tamata dodonu se tamata veve,
Qai kune ni sa cavukelekele

115. Na tubu se 'dravua dau vakai-balebale
Yalogalala tiko ga me taleitaki nomu vale.

116. Na nanuma wale ga ni tawa yalo-galala
Ka ko maroroya sa na rusa sara

117. Ke dua na yalododonu e sa dravu-dravua,
Sega ni dredrevaki koya kina ko vuravura

118. Yalogalala tawa love ki vaka se vaka,
Me vaka na tudonu ni i vakarau ko ya
Nodra i ukuuku na vuku sara ga
Galala ni yaloda era dau dokaa

119. Yalogalala i ukuuku ni tawa to
Vaka na cina rama e na buto

120. Ke ko dau veivoli nanuma tiko ga
Mo dau maroroya na nodra i yaya
Kena i maroroi ke ko via kila
Maroroya me vaka e nomu sara ga

CHAPTER 11

GRATITUDE

101. For a help rendered expecting no return (the gift of) heaven and earth is not an equivalent. (R.D. and V.R.R.)
102. A timely help, though small, transcends the world. (V.R.R.)
103. Help done expecting no return, if weighed, will be vaster than the sea. (V.R.R.)
104. The benefit received may be small even like a tiny millet seed, but in the eyes of the worthy its measure is that of a (big) palmyra palm tree. (V.R.R.)
105. Help has no measure of its own; Its worth is as much as the worth of the recipient. (M.S.P.)
106. Forget not the companionship of the pure of heart. Give up not the friendship of those who have stood by you in hour of sorrow. (V.R.R.)
107. The good will remember with gratitude, all through seven births the friendship of those who have wiped out their suffering. (V.R.R.)
108. It is not good to forget a benefit; it is good to forget an injury even in the very moment (in which it is inflicted). (R.D.)
109. Though one inflicts an injury great as murder, it will perish before the thought of one benefit conferred (formerly). (R.D.)
110. There is salvation to those guilty of any other sin; but there is no redemption for the sin of ingratitude. (V.R.R.)

CHAPTER 12

EQUITY

111. Equity which consists in acting with equal regard to each of (the three) divisions of men (enemies, strangers and friends) is a unique virtue. (R.D.)
112. The wealth of the upright dwindles not, and passes on to their posterity. (V.R.R.)
113. Though it yields only good, abandon on the very day the wealth ill-gotten by partiality. (M.S.P.)
114. Whether a person is worthy or unworthy is proved by his progeny. (R.D. and S.M.M.)
115. Adversity and prosperity attend on all (M.S.P.); it is the ornament of the wise to preserve evenness of mind. (R.D.)
116. If one's heart swerves from enmity and does wrong, let it discern, 'I shall perish'. (M.S.P. and R.D.)
117. The world looketh not down on the poverty of the upright and virtuous man. (V.V.S.)
118. To incline to neither side, but to rest impartial as the even fixed scale is the ornament of the wise. (R.D.)
119. If the heart does not lean to oneside outright (M.S.P.), then equity is the impartial expression of an unbiased mind. (V.R.R.
120. To one who trades, it will be good trade if he takes good care of others' goods as he does for his own. (M.S.P.)

WASE E 13

NODA LEWAIKEDA

121. Noda lewaikeda rawa, Kalou cava na maliwana
Ke da lewaikeda sega, buto kei
Eli eda taukena
122. Noda lewaikeda rawa yau talei
Mea vinaka me nomu i yau tudei
123. Noda lewaikeda rawa ke okati me vuku,
Kua ni da kitaka ga me i ukuuku
Kua na kena sala e lutu
Qori na vosa lagilagi mai gusu ni Vuku
124. Ke lewaikoya rawa me da qarava
Nona lagilagi vaka e cere na delana
125. Yalomalua e dau taukeni marau,
Ke tarova rawa na yavala e sau
Me ulia vinaka nona i vakarau
Tekia oqori me nona i sausau
126. Lewai iko rawa mo tiko malua
Vaka na i tovo ni vonu ni vanua
Lewai koya rawa sai koya duadua
Ko na bula marau ga e vuravura

127. Cava tale e dodonu mo dau tarova
Na yamemu ga dau vakalutu vosa

128. Ke nomu vosa duabulu rarawa ko vakatubura,
Nomu dodonu taucoko tawa yaga e vuravura.

129. Bodaka ga ni kama ena seyavu maca yani
Mawe ni vosa ca dredre me takali

130. Kalou ni Dodonu sa na basika
Sala ni tamata sa na muria
Nona lagilagi sa na solia
Kalougata kece da dovidovia.

WASE E 14

NA I TOVO UASIVI

131. **Na i tovo uasivi me noda i tekiteki**
Sa i covi duadua ni bula rekireki
132. Gaunisala uasivi kena i tovo mo qaraa,
Butu donu ko na reki ni ko sa na kilaa

133. A i tovo uasivi vuvale e dokai
Ke i tovo ca na dokai e segai.
134. Na turaga era na vuli vou tale
Vola Tabu ra guilecava na kena i balebale
Ka kece veisautaki e loma ni nona vale
Ke wadruca na taura, ka kece sa na bale.
135. Dauvuvuu, vakaloloma tawa toso
Lako sese tawa yaco ki na koro.

136. Yalona kaukauwa, tawa soro yalododonu,
Ra kila ke ra soro lagilagi lutu dromu.

137. Na i tovo uasivi rogo levu na yacana,
Ke i tovo dukadukali rogo ca maduataka.

138. A i tovo uasivi vurevure ni lagilagi,
Tovo torosobu vuravura ga ni cati
139. Vosa ca dukadukali tawa rawa me rogo dina
Veitalia ke vosa tawa nakita
140. Ko ira tawa rawa kei vuravura veiyaloni
Sai ira ga oqori na vuku lialia voli

CHAPTER 13

SELF CONTROL

121. Self-control places one among the gods; lack of it leads one to the darkness of hell. (V.R.R.)

122. Guard self-control .as wealth. There is no gain greater than that to human life. (M.S.P.)

123. If a man, knowing that self-control is wisdom, in the appointed way controls himself, such self-control, known by the wise will lead to glory.

124. The proud appearance of the man of self-control, inflexible in his attitude, is greater and grander than that of the mountain. (M.S.P.)

125. To all alike self-control is good; but to the wealthy among them, it is of the nature of a treasure. (M.R.R.)

126. He who, throughout one birth, like a tortoise, keeps in (controls) his five senses, will obtain happiness throughout the seven births. (R.D.)

127. Whatever else you may not control, control your tongue, lest you should repent your indiscreet words. (V.R.R.)

128. If even one word of thine causeth pain to another, all thy virtue is lost. (V.V.S.)

129. The blister caused by fire will heal. But the brand of a bitter tongue will never heal. (V.R.R.)

130. The god of Virtue will come across the path and bide the time of the man who guards his wrath and learns and is able to subdue self. (M.S.P.)

CHAPTER 14

RIGHT CONDUCT

131. As good conduct or demeanour makes excellence, it ought to be preserved more carefully than life. (M.S.P.)

132. Let propriety of conduct be laboriously preserved and guarded though one knows and practises and excels in many virtues, that will be an eminent aid. (R.D.)

133. Propriety of conduct is true greatness of birth; improper conduct will sink into a mean birth. (R.D.)

134. His scripture the Brahmin may forget, relearn—Ill living, his birth all spurn. (S.M.M.)

135. As the envious man is bereft of opulence, so the man of no demeanour is devoid of greatness. (M.S.P.)

136. The strong mind will not shrink from virtue; for they know that any deviation is wrought with dire consequences. (V.R.R.)

137. From propriety of conduct men obtain greatness; from impropriety comes insufferable disgrace. (R.D.)

138. Good demeanour will be the seed of good, but evil demeanour will cause eternal distress. (M.S.P.)

139. It is difficult for a man of right conduct to utter evil words even in a forgetful mood. (V.R.R.)

140. Those who cannot move in harmony with the world are learned fools. (V.R.R.)

WASE E 15

NA VEIDAUCI

141. Cala ni gadreva na wati ni tani
E cala levu duadua e dau kainaki

142. Ira keʼe sa vavaca sala ni ca
Sa dua na ka lialia sara ga.
Me tu vakadua ka qai sagaa,
Katuba ni vale ni vakawati ko ya

143. Era sa okati vakamatebula dina
Ke dua e sa vakabauti ira
Qai ra la'ki sagaa tale na watidra

144. Ke dua e sa cere lagilagi
Sa na yaco me dau sevaki
Ke sagaa na wati ni tani

145. Koya sa vale ni tani e basuka,
Nona rui taleitaki vuravura
Sa mate e loma ka bula e tuba

146. Veimecaki, valavala ca, rere kei na rusa,
Sai koya ka'u via tukuna,
E dau kabiti veidauci e vuravura.

147. Lagilagi na i taukei ni vale ko ya
Ni wati ni wekana e tawa sagaa.

148. Na i tovo turaga dau kainaki
Kua ni sagaa na wati ni tani

149. Yau e vuravura ko cei me nona
Nei wati ni tani ra tawa mokota

150. Valavala ca e so beka ko cakava
Na veidauci ga mo *yawaka* sara.

WASE E 16

NA VOSOTA

151. Vosota ni qele ka daumaka
Ira na tamata ra vakasuaka
Qai solia ga mai na vuana
Veitalia ka ra a cakava.

152. Vosota na ca e ka vinaka
Uasivi ga mo guilecava sara

153. *Na tawa qaravi vulagi sa i tovo* dravudravua
Vosoti ira na sesewa e uasivi duadua.

154. Ke ko via rogo ka lagilagi tu ga
Vosota nodra i tovo na tamata caka-ca.

155. Tamata veisausaumi tawa rogo nona bula
Ke dau vosota taleitaki me koula

156. Marau ni veisausaumi siga dua wale ga
Marau ni vosota, tawa mudu mo kila.

157. Veitalia ni ra veivakamavoataki mai
Ko iko ga mo kua ni veisagai.

158. Mo rawati ira e na veivosoti
Ke nodra i tovo e veivotoki

159. E uasivita na yalododonu
O koya e vosota na i tovo torosobu

160. Lolo ni veivutuni e ka lagilagi
Liu ga na vosota na vosacataki.

CHAPTER 15

ADULTERY

141. The folly of lusting for another's wife cannot be found in the world among those who are well versed in sciences of virtue and wealth. (M.S.P.)

142. Among those that have fallen from virtue there is no greater fool than he that haunteth the threshold of another. (V.V.S.)

143. Certainly they are no better than dead men who desire evil towards the wife of those who undoubtingly confide in them (R.D.)

144. However great one may be, what does it avail if, without at all considering his guilt, he goes unto the wife of another? (R.D.)

145. He who invades the house of another, thinking it a mere trifle, will incur eternal infamy. (V.R.R.)

146. Enmity, sin, fear and infamy— these four will never leave the lusty adulterer. (M.S.P.)

147. He is the righteous householder whose heart is not attracted by the charms of his neighbour's wife. (V.V.S.)

148. The noble manliness of not seeing another man's wife is not only a virtue but an exemplary conduct of the great.

149. Who on earth deserve all the good things of the world? It is they who clasp not the arms of her who belongeth to another. (V.V.S.)

150. Though a man performs no virtuous deeds and commits (every) vice, it will be well if he desire not the womanhood of her who is within the limit (of the house) of another.

CHAPTER 16

FORBEARANCE

151. Like the earth that bears the delvers, to forgive those who scorn at us is the crown of virtues (M.S.P. & V.R.R.)

152. Bear with reproach even when you can retaliate. Far greater than one's forbearance is one's oblivion of them. (V.R.R. & R.D.)

153. To neglect hospitality is poverty of poverty. To bear with the ignorant is might of might (R.D.)

154. If thou wantest to be grand always, cultivate with patience the habit of forgiving others' transgressions (V.V.S.)

155. They are held of no account who return an injury; but they that forgive the injury are cherished like gold. (M.R.R.)

156. The delight of the avenger is for a day. The glory of the forbearing lasts till the end of the earth. (V.R.R.)

157. Though others inflict injuries on you, yet compassionating the sorrow (that will come upon them) it will be well not to do to them anything contrary to virtue (R.D.)

158. Conquer with forbearance one who has done you harm in one's insolent pride. (V.R.R.)

159. Those who bear with the bitter tongue of their detractors are as pure as ascetics. (V.V.S. & R.D.)

160. The great do penance by fasting. They are only next in rank to those who endure the bitter words of other men. (M.S.P.)

WASE E 17

NA VAKATASISIRI

161. Tauri iko mo i tovo lagilagi
Ke sega vei iko na vakatasisiritaki

162. Vakatasisiri biuta tani sara ga
Ni sa dua oqori na i tovo ca

163. Sa i tovo torosobu beci sara
Ira sa cata lagilagi ni wekadra.

164. Era vuku na tawa vakatasisiri
Ni ra kila kena ca e bini ka bini.

165. Vakatasisiri e ka rerevaki dina
Ke tawa kauwaitaki mosi vei ira

166. Vakatasisiri balatia gaunisala
Vuna na 'dravua viakana ni wekana.

167. Latimi na Kalou-yalewa ni yau
Tawa sisivo e vu ni nona marau
Ke sisivo vei iko sinai
Ko na taura na kena veibasai

168. Vakatasisiri tovo ca dina sara
Ke tu vei iko, eli ko na kama.

169. Sisivo nona i yau tautauvata
Dravudravua ni dua na tamata.

170. Tamata sisivo tawa rawa lagilagi
Lagilagi kei sisivo rau veiyawaki

WASE E 18

TAWA KOCOKOCO

171. Tamata sa butuka duatani gaunisala
Vuvale, na wekana leqa sara
Ka kece oqo rawa yaco me mana
Ke kocova na i yau dua tale na tamata.

172. Ko ira tawa dodonu era maduataka
Kalougata dina sara ni ra na tawa cakava

173. Ko ira na gadreva lagilagi tawa mudu
Nodra sala dodonu ena sega ga ni lutu

174. Ko ira na vuku rai yawa tale ga
Era sega ni koco ka ra qai vaka:
"Isa keitou sa leqa sara ga,
Sa sega vei keitou na ka, na ka".

175. Cavai na vakamatautaka na vosa
Ke i yau ni tani ko dau kocova

176. Ko ira era saga me ra lagilagi
Ka ra sega ni kocova na i yau ni tani
Era na yaco me ra taleitaki
Ni ra i tovo dina vakaveiwekani

177. Na i yau kevaka e i yau kocovi
Ena sega ni dua na kena rokovi

178. A cava na talei ni i yau
Na tawa kocovi ni kena i vakarau.

179. Tamata yalomatua e tawa kocokoco
Kalougata kece ki vua me tasoro

180. Na kocova na i yau ni tani
Sa dua na ka sevaki

CHAPTER 17

NON-ENVYING

161. Accept as decorum one's nature of *unenvying at heart.* (M.S.P.)

162. Amongst all attainable excellences *there is none equal to that of* being free from envy towards any one. (R.D.)

163. It is he that careth not for virtue or for wealth that envieth his neighbour's prosperity instead of rejoicing at it. (V.V.S.)

164. The wise do not commit any wrong out of envy; for they know the evils that spring from it. (V.R.R.)

165. Envy itself is scourge enough for the envious man; for, even if his enemies spare him, his own envy will work *his ruin.* (V.V.S.)

166. He who envies at a gift (given to another) will with his kith and kin utterly perish destitute of food and raiment. (R.D.)

167. Lakshmi (*the* Goddess of Wealth) envying the prosperity of the envious man will depart and introduce her sister (the Genius of Misery) to him. (R.D.)

168. Envy, called a Sinner, who possesses *it, slays his good* fortune and hurls the soul down to the hell of fire. (M.S.P.)

169. The wealth of a man of envious mind and the poverty of an upright man will be pondered. (R.D.)

170. There is none prosperous through envy, and none free from envy ever bereft of good fortune. (M.S.P.)

CHAPTER 18

NON-COVETING

171. If a man departing from equity covet the property (of others), at *that very time will his family* be destroyed and guilt be incurred. (R.D.)

172. Those who feel ashamed of partiality will not do an unjust thing out of greed for immense gain. (M.S.P.)

173. Those who seek eternal happiness will never commit unrighteous acts through love of low pleasures. (V.R.R.)

174. The wise who have conquered their senses and are free from crime will not covet (the things of others) saying, 'We are destitute'. (R.D.)

175. Of what avail is a mind that is subtle and comprehending, if it *yieldeth unto greed and consen*teth unto insensate deeds? (V.V.S.)

176. He who, out of desire for grace, stood firm in the righteous path of domestic state will go to ruin if he hankers after opulence and devises evil plans for getting it. (M.S.P.)

177. Covet not the wealth that greed gathereth; for its fruit is bitter in the day of enjoyment. (V.V.S.)

178. Do you know what is the *indestructibility of wealth? It is* to be free from coveting the possessions of others. (R.D.)

179. Behold the wise man that understandeth justice and coveteth not; Lakshmi knoweth his worth and seeketh him in his home. (V.V.S.)

180. Thoughtless greed will bring on extinction. *The pride of non*desire will bring about victory. (M.S.P.)

WASE E 19

NA VEIVAKASEWASEWANI

181. Dina ga ni dau vosa ca,
Ka i tovo tawa savasava,
E sa na daumaka tu ga,
Ke veivakasewasewani e yali vua.

182. E gaga cake mai na i valavala ca
Na dredre e liu qai vosa lolovira.

183. E daumaka na mate sara ga
Ka ca na bula tiko rawa ka
E na vakasewasewani lolovira

184. Ke ko vosa ca, ia e mata ga
Vakanadaku kua ni vosataka ca

185. Vosa ni kakase e ka sevaki
I tovo ni tamata tawa vinakati

186. Ira na dau veivakasewasewani
Dau ceburaki nodra i tovo sevaki

187. Ko ira na vosa vinaka ra yawaka
Nodra veitokani e tawa manata

188. Ke wekadra era sa vosataka
Wacava e so tani na tamata

189. Vosoti ira vakacava ko vuravura
Ni ra dau veivakaloloviratakì duka

190. Noda i tovo ke da dikeva vinaka
Vaka na dikevi ni i tovo ni wekada
Valavala ca ena yawaki keda sara
Ka tubu na bula marau raraba.

WASE 20

NA VOSA TAWA YAGA

191. O koya sa dau vosa tawa yagari
Ka veikauyaka na cudru ni tani
Ena yaco me tamata sevaki

192. Vosa tawa yaga e na maliwa ni lewe vuqa
E vaka na benuca na i tokani e na duka

193. O Koya sa vosa tawa vakalewe
Nona dokai e sa na kasere.

194. Na vosa sega na betena
Ni sa sega tu na lewena
Ke dua e taura me laveta
Nona lagilagi sa na kavera.

195. Ke ra vosa na yalododonu
Ka qai sega ni vosa titobu
Nodra dokai sa na lutu sobu.

196. Ko ira na dau vosa tawa yaga
Era sega ni wili me ra tamata
Era sila, ka sila qana.

197. Laivi ira na vuku me ra vosa malewa,
Kua ga ni vosa tawa vakalewena

198. Ko ira na vuku qara ka talei,
Ena tawa vosa tawa yaga vei cei se vei cei.

199. Tamata vuku rai yawa ena vosataka ga
Na ka titobu vakalewena savasava.
Ena sega ni guilecava na veika ko ya
Ni kena bibi e kila.

200. Vosa ganita ena nega e bolea
Vosa tawa yaga sega na ka e vurea.

CHAPTER 19

NON-SLANDERING

181. Though one speaks no words of virtue and does ill-deeds, it will be well if it be said of him, "he slanders not". (M.S.P. & R.D.)
182. It is wrong to turn away from good and do evil; but it is far worse to smile before and vilify behind. (V.V.S.)
183. It is worthier to die at once than live by lying and slander; for such a death bringeth with it the fruits of righteousness. (V.V.S.)
184. Though you speak unkind words in harsh tones in one's presence, don't utter in his absence words the effect of which you do not anticipate. (M.S.P.)
185. It will be seen from base back-biting that one does not possess a virtuous heart though his tongue blabs virtue. (M.S.P.)
186. The faults of the man who slanders will be sought out and exposed.
187. Those who know not well how to say pleasing words and be friendly, will sever friends by sowing discord. (M.S.P.)
188. Those who trumpet the faults of their closest friends, what would they do in the case of strangers? (V.R.R.)
189. The mother earth, perhaps through charity bears the burden of those who reproach others observing their absence. (R.D.)
190. If each person scans his own faults as he does his neighbours' can any evil befall a living man or undying soul? (M.S.P.)

CHAPTER 20

REFRAINING FROM VAIN SPEAKING

191. He *who revels in frivolous talk,* kindling the wrath of many will be despised by all. (V.R.R.)
192. *To talk idly* in the presence of many is worse than doing ungracious acts to friends (M.S.P.)
193. Indulgence in useless words at once betrays one's lack of probity. (V.R.R.)
194. The vain words one utters in an assembly will, being inconsistent with virtue, remove him from nobility. (R.D.)
195. If the worthy, good natured, speak vain words, their eminence and excellenec will leave them. (R.D.)
196. Call not him a man who parades forth his vain words—but human chaff and dust. (S.M.M. & R.D.)
197. Let the wise, if they will, speak things without excellence; it will be well for them not to speak useless things.
198. Men of great discernment will never speak words devoid of great import. (V.R.R.)
199. Men of clear unbewildered vision will not speak vain words even in self-forgetfulness. (M.S.P.)
200. Speak thou only such words as are worth saying: and speak not ever words that are profitless and vain. (V.V.S.)

WASE E 21

NA SEVAKI NI CAKA CA

201. Tamata sa matau e na caka ca
Ena sega ni rerevaka sara ga.
Titobu era dau vakalewa
Ni rerevaki na i tovo ko ya.

202. Na ca e vure ga mai na ca
Sa dodonu me da rerevaka ga
Rerevaki mai na bukawaqaya.

203. Ke sega ni da caka ca
Vei ira noda meca sara ga
Sa qai i tovo uasivi ko ya
I liuliu ni yalododonu mo kila.

204. Kua ni vere e na i tovo ca
Ke ko cakava guiguileca sara ga
Na Kalou e sa na kila
Kena i totogi e sa na lewa.

205. Kua ni caka ca e na vuku ni leqa ocataki
Ni leqa oqori ena vakalevutaki.

206. Ke ko sega ni via rarawa e na nodra caka ca
Ia mo kua ni cakava tale ga.

207. Kemu meca ko na levea rawa ga
Ena toboki iko nomu i valavala ca

208. Na muri va'koli ni yaloyaloda
Noda i valavala e rorova
Ni da mate sara, sega ni vosota
Dau segasega sara ga ni oca

209. Ke ko nanumi iko dina.
Kua ni caka ca vei ira.

210. Era na sega ni kune rarawa
Ke savasava ka dodonu nodra sala.

WASE E 22

I TOVO KILIKILI

211. I sau ni nomu yaga kua ni qaraa
Tau na uca, e tau wale ga
E sega ni saumi na wai ko ya
E solia wale tu o Koya e lewaa

212. Na i yau e rawati vakaudolu
E dodonu me nei yalododonu

213. I tovo kilikili sega e rorova
E na bula mai muri se bula oqoka

214. Ko ira na sa veiyaloni e vuravura
Sai ira oqori e nodra na bula

215. I yau ni vuku au tukuna mada
Ke via votaa vei ira na tamata
E sa vaka na tobu karawa
Sinai tu e na wai daumaka

216. Ke lako na i yau vei dauveivukei
E sa na qai dua na ka talei
Ni da na votali kece isa oilei
vaka na kau ni koro ka a tei.

217. Na i yau sa lako vei lomasoli
E vaka na i sui e surevaki voli.

218. O koya sa vinaka ena lomasoli ga
Veitalia ni sega vua na ka

219. Na tamata lomasoli qai dravudravua ga
Ena qai dravudravua ni sega vua na ka

220. Ke kainaki ni vua ni dravudravua na lomasoli
Na dravudravua oqori e sa voli oti.

CHAPTER 21

DREAD OF EVIL DEEDS

201. The sinful will not dread, the worthy will dread the wanton pride of sinful action. (M.S.P.)

202. Evil bringeth forth evil: evil therefore is to be feared even more than fire. (V.V.S.)

203. To do no evil even to enemies will be called the chief of all the virtues. (R.D.)

204. Let none plot evil to others even in forgetfulness. If he does so, the God of Righteousness will compass his ruin. (V.R.R.)

205. Let none do wrong on account of poverty; if he does so he becomes poorer still. (V.R.R.)

206. Whoso desireth not to be saddened by ills, let him abstain from doing injury to others. (V.V.S.)

207. However great be the enmity men have incurred, they may live. The enmity of sin will incessantly pursue and kill. (R.D.)

208. As the shadow leaveth not a man but doggeth his footsteps wheresoever he goeth, even so do evil deeds pursue their author and work his destrucion. (V.V.S.)

209. If you hold yourself dear, don't approach anything that may be called evil. (M.S.P.)

210. Know ye that he is freed from destruction who commits no evil, going to neither side of the right path (R.D.)

CHAPTER 22

BENEVOLENCE

211. *Benevolence seeks not a return.* What does the world give back to the rain? (R.D.).

212. The substance gathered by the labour of hands is all for the use of the worthy. (V.V.S.).

213. A better thing than a gracious complaisance cannot be had either here or in heaven. (V.V.S.)

214. Verily he is alive who is in harmony with the world; others should be ranked with the dead. (V.R.R.). (World of the great).

215. The wealth of the wise man who desires to do good to the world is like the village tank full of water.

216. If wealth goes to an obliging man, it will do good to all like the fruit-bearing tree in the heart of the village. (M.S.P.)

217. If wealth goes to a liberal-minded man, it is like a tree 'that fails not to cure with its healing balm'.

218. Even in poverty the truly discerning who know what is duty will never cease to be benevolent. (V.R.R.)

219. The benevolent man thinketh himself poor only when he finds himself unable to oblige those who solicit his aid. (V.V.S.)

220. If it be said that loss will result from benevolence, such loss is worth being procured by selling oneself (R.D.)

WASE 23

DAUSOLISOLI

221. Lomasoli vei 'dravua qai lomasoli dina
Lomasoli vei ira na tani e koto na suina.

222. Na kerekere e li vaiavaia ca
E kainaki ni sala ga ko ya
Lomalagi ni yalosavasava
E dau rawati e na soli loloma ga

223. Na turaga e tawa kerekere
E dau solia na veika kece.

224. Na kerei e ka vakatubu rarawa
Yacova ni sa marau na matana.

225. Lolo ni veivutuni e ka dokai
la oqori e ka lailai.
Kevaka e caka me vakadutai
Nomu vakanii ira na duikaikai.

226. Na vakanii ira na leqa e ka uasivi
Koya e cakava sa dodonu me cibi

227. Leqa ni viakana yacovi iko sega
Ke ko votaa na kemu vei leqa

228. Ira na burogo ra tawa kila voli
Na marau lagilagi ni dau lomasoli

229. E vinaka cake ke kerekere voli
Ka ca na kana taudua tawa soli

230. Ko Mate e dina ni ka sevaki
Ca ko burogo ni veivosakitaki.

WASE 24

NA LAGILAGI

231. Dau lomasoli ka bula lagilagi
Veika kece sega ni taleitaki

232. Na nodra vosa kece sara ga
Na lagilagi ni tamata ko ya
Ni dau solisoli vei ka,
Vei ira kece ka kerekere vua.

233. E sega tale na ka e vuravura
Vaka na lagilagi na kena bulabula

234. Ko ira na Vuku me tukuni mada
Kalou-Vu era tawa taleitaka
la me vaka na bula ni tamata
Na lagilagi e tiko e cake sara.

235. Na rusa ka dau vu ni rogovaki
Na mate e dau vu ni lagilagi
E tawa rawa ke sega na yalo daumaki

236. Ko ira na sucu mai e vuravurari
Kevaka era tawa lagilagi
Ka sega na nodra vu ni rogovaki
E uasivi me ra a kua ni sucuari

237. Cava era veibeibeitaka
E so vei ira na tamata
Ni lagilagi era tawa rawata
Qai duatani era beitaka

238. Ko ira era tawa lagilagi
E rui ka maduataki
E na ruku ni vuravurari.

239. Ko ira na tawa lagilagi mo kila
Ke qele era butuka wale ga
Vuavuai ca na qele ko ya

240. Ko ira na lagilagi e vuravura,
Sai ira ga oqori era okati me bula

CHAPTER 23

CHARITY

221. Giving to the poor alone is charity. Everything else is of the nature of a barter. (VVS & VRR)

222. To beg is evil even though it is said that it is a good path (to heaven); and though heaven should be denied to the giver, the giving of alms would be the highest virtue. (R.D. & V.V.S.)

223. To give without pleading dire penury is the nature of a man of noble birth. (M.S.P.).

224. To see men begging from us is painful until we see the pleasant countenance of those who beg. (R.D.)

225. The power of those who perform penance is the power of enduring *hunger. It is inferior to the* power of those who remove the hunger (of others). (R.D.)

226. To relieve the devastating hunger of the needy destitute is, for the earner of wealth, the proper place to lay by. (M.S.P.)

227. The fiery disease of hunger shall never touch him who habitually shares his food with others. (R.D.)

228. Don't the hard-hearted men who hoard only to lose know the happiness *springing from* the pleasure of giving? (B.G.)

229. Certainly it is more painful than begging, if one should eat solitarily without giving. (B.G.)

230. Nothing is more unpleasant than death; yet even that is pleasant where charity cannot be exercised. (R.D.)

CHAPTER 24

RENOWN

231. Give and live with renown. There is nothing more worthy to earn than this renown. (B.G.)

232. The words of all who speak are in praise of those that give to those that ask. (M.S.P.).

233. Nothing stands undying in the world but high fame incomparable. (M.S.P.)

234. The wise are not adored by the gods as the renowned on earth are adored by them. (V.R.R.)

235. The ruin that addeth unto fame and the death that bringeth glory are impossible of attainment except only by men of soul. (V.V.S.)

236. *Having been born, let a* man acquire glory and fame; as to those who have not achieved fame, it is better for them not to have been born at all. (V.V.S.)

237. *Why do those who live with no* fame blame those who despise them without blaming themselves?

238. Not to beget fame will be esteemed a disgrace by all who *are in the world. (R.D.)*

239. In a land which bears the burden of the unrenowned, even nature's bounty is on the wane. (V.R.R.)

240. Men who live without blame are those that really live. (M.S.P.) Those who live without fame live not. (R.D.)

WASE E 25

NA LOLOMA

241. Na i tekiteki ni vutuniyau nona loloma
Vutuniyau tale e so e tawa totoka
Ko ira na **maqi tawa** loloma
Maumau na i yau era kocova

242. Muria ga na sala e dodonu
Dikeva na ka era kaya na veilotu
Bula vakayalo e sa na votu
Ke dau loloma ka yalododonu

243. Ko daululoma e tawa kilai eli

244. Na galala ni tawa valavala ca
Sa nodra na lomana na ka bula kece ga

245. Na daululoma, rarawa e tawa kilaa
Vaka na cagi muore e vuravura kece ga

246. Na dauveivakararawataki me kilaa
Na tawa loloma e i valavala ca
Ena saumi koso wale sara ga
E na bula oqo kei na bula ko ya.

247. Dravudravua e na vuravura 'qo e voravora
Mai lomalagi tawa loloma tauvata tale ga

248. Na i yau ena dredrevaki rusa
Na tawa loloma e tawa vueti bula

249. Ke qarai nodra loloma na dau qaqo
E vaka na sese e kunei dina davodavo

250. Ni ko sa tu mo veiqaravi kei Ira
Nomu cudru levu sa na basika,
Nanuma vinaka me kena i bika
Ni dua na malumalumu rawa ni caka mo dasila.

WASE E 26

NA KANA LEWE NI MANUMANU

251. Loloma cava me tu tale vua,
Ke lewe ni manumanu e sa sagaa
Ena nona kocova wale ga
Me vakamatea me uro vua.

252. Na i yau e tawa nodra na vakasabusabu
Na loloma e tawa nodra na kana lewe ni manumanu

253. Na kana lewe ni manumanu ke sa tovolea
Na ca ni yalona sega e rawa ni golea
Veitalia ke utona na kaukamea
Nona loloma sa sega e bolea

254. Na veivakamatei na tawa loloma
Vakamatei me kanii kua e tokona

255. Ke sa laukana na lewe ni ka bula
Sa i valavala ca e dela i vuravura
Ke vakayacori oqo au tukuna
Na gusu i eli kubuti koya bulabula

256. Ke lewe ni manumanu e tawa garovi
Sa na sega ni moku me dau i voli

257. Ke kilai ni lewe ni ka bula ko ya
E vakabauti ni na sega e taraa

258. Ke da rai yawa ka savasava
Lewe *ni* manumanu 'da na tawa sagaa

259. Na vakamate manumanu me kua sara ga
E uasivita na vakacabo i soro wasoma

260. Ko vuravura ena cuva vua
Ka na lagilagi e na nodra dokaa
Ko ira na veitamata kece ga
Ke bula *ni manumanu* tawa sagaa

CHAPTER 25

COMPASSION

241. Compassion is the crown of all wealth; mere pecuniary wealth is found even among meanest of men.

242. Following the good path become compassionate; reasoning and judging by different methods we find compassion to be the companion to life. (B.G.)

243. The compassionate know not hell. or suffering. (V.R.R. & B.G.)

244. (The wise) say that the evils which his soul would dread, will never come upon the man who exercises kindness and protects the life (of other creatures). (R.D.)

245. Men of grace suffer no pain here at any time. The vast plentiful world where winds blow bears witness. (M.S.P.)

246. (The wise) say that those who neglect kindness and practise cruelties have neglected virtue and have forgotten the ideal of life.

247. As this world is not for those who are without wealth, so, THAT world is not for those who are without kindness. (R.D.)

248. The poor may become rich sometime; but those without kindness have lost the purpose of life; they will never prosper. (B.G.)

249. If the charity of the graceless man be scrutinized it is like the ignorant seeing the truth.

250. Think of yourself in the presence of the strong when you go at men weaker than yourself.

CHAPTER 26

ABSTAINING FROM MEAT

251. How can he feel pity, who eateth other flesh in order to fatten his own? (V.V.S.)

252. Weatlh is not for the unwary. Compassion is not for the flesh-eater. (V.R.R.)

253. The heart of a man that tasteth flesh turneth not towards good, even as the heart of him that is armed with steel. (V.V.S.)

254. Not to kill is grace. To kill is what is called lack of grace. To eat the meat of the killed animal is no virtue.

255. Not to eat flesh contributes to the continuance of life; therefore if a man eats flesh hell will not let him out. (R.D.)

256. If the world will not buy meat for eating, none will sell meat for the sake of making money. (M.S.P.)

257. If one realises that meat is nothing but the wound of another creature, one refrains from eating it. (V.R.R.)

258. Those who are free from blame and have the clear vision will not eat the meat of slaughtered animals. (M.S.P.)

259. To abstain from the killing and eating of living beings is better than to perform thousand sacrifices in the sacrificial fire. (V.V.S.)

260. The whole world folds its hands in prayer to one who kills not and abjures flesh. (V.R.R.)

WASE E 27

NA VEIVUTUÑI

261. Na veivutuni dina ke via kilai
Vosoti na mavoa levu kei lalai

262. Me ra veivutuni qa na veivutuni dina
Kena vo kece era vakalialiai ira

263. Baleta ni dodonu me ra va'kanii e so
Veivutuni sa na butobuto
Na veivutuni e vaka oqo
Me caka dodonu ka rokovi no.

264. Veiyaloni kei meca ka veitokani
Veitokani e na veilomani
Veivutuni sa na vakarewataki
Me vaka na kena i tovo lagilagi

265. Na veivutuni rawata na gagadre
E sega li ni veivutuni e gadrevi e vuravurare
Vei ira na yalewa kei na tagane

266. Na veivutuni e sa vakayaco i tavi
Ko ira na calata era tawa lagilagi

267. Era na caliva vaka na koula buta
Ko ira na veivutunitaki vuravura
Ena dokai qai yaga nodra bula
Nodra lagilagi e tawa vakasuka

268. Na tamata e sa rawata na yalona
Ko vuravura kece era na rokova

269. Ko ira sa cala ka veivutuni tale
Era na qaqa mai na liga i mate

270. Ke sa levu na leqa e vuravura
Baleta na veivutuni e tawa vura
Veivutuni sa sala ga ni bula
Vaka na i vakarau kei vuravura

WASE E 28

I TOVO TAWA KILIKILI

271. Na qele, i cegu, wai, cagi kei buka
Bulia na yago ni tamata bula
Ke yalona sa *muri* sala duka

272. Kena rakorako tarai lagi sara ga
Sega na betena ke bini vua na ca

273. Ke yalomu e loma sega ni lewa
Qai vakalecaleca *mo* yaloqaqa
Vaka na bulumakau kuli ni taika ga.
Kana roiroi tu sega e doka

274. Ke i sulu ni Vakavuvuli e tokara
Nona i ukuuku na i valavala ca
E vaka na i tovo ni dauvakasasa
E toka *vunivuni qai* vanavana gą

275. Nodra vuki lasulasu na tamata ca
Era kaya *sa oti na gagadre ko* ya
Dua na siga era na tagicaka ga
"Au sa ca, isa au sa ca".

276. Vuqa na tamata ra oka tu me ca
Ca levu ga ni ra ca ka ca kila

277. So e vaka na lumisa ni qiridamu
Oqori wale ga e taudaku
Na utodra e loaloa ka tawadamu

278. So na viavia lotu sulu vulavula
Nodra cakacaka lasutaki vuravura
Veika qori ena tawa bula

279. Na moto saisai e dodonu qai gaga
Na i vakatagi veve e kamica rogo yawa
Kilai na tamata e na nona i valavala.

280. Na kote vulavula kei na neketai cagina
Sega na betena kevaka da raica
Noda *i tovo me sinai e na* dina
Kena vosa kena i tovo me ra vakamirika,

CHAPTER 27

PENANCE

261. The true form of penance is to put up with all pain and to abstain from injury. (V.R.R.)

262. Penance becomes those who are real penitents. It is sheer waste of time and energy if others undertake it. (M.S.P.)

263. Is it because there should be some people to tend and feed ascetics that all the rest have neglected Tapas? (V.V.S.)

264. Penance, merely by a thought has the power of undoing foes and aiding good friends. (B.G.)

265. Penance fulfils all desires in the very manner that is desired; therefore even householders endeavour after penance. (B.G.)

266. Only those who do penance do their rightful duties. Others do vain things caught in the mesh of desire. (M.S.P.

267. Just as gold shines as it is heated and purified the penitents shine forth as they endure the burning pain of austerity. (B.G.)

268. Behold the man who hath attained mastery over himself; all other men worship him. (V.V.S.)

269. Those who have won power by penance can quite succeed in overleaping or vanquishing death. (M.S.P.)

270. The reason for the majority being powerless is that they do not do penance, while only a few do. (B.G.)

CHAPTER 28

IMPROPER CONDUCT

271. The five elements of his body will laugh within him, at the feigned conduct of the deceitful minded man. (R.D.)

272. Of what use is one's appearance of high heavenly holiness if mentally he indulges in conscious sin? (B.G.)

273. For a man without self-control to put on a brave appearance is like a cow in a tiger's skin grazing with impunity. (M.S.P.)

i274. The man taking cover under a saintly garb and doing evil is like a hunter hiding in the bush and decoying birds. (V.V.S.)

275 The false conduct of those who say they have renounced all desire will one day bring them sorrows making them cry out, "Oh, what have we done!"

276. There are none so hard-hearted as those who, without forsaking desire in their heart, falsely live like those who have forsaken (it). (R.D)

277. There are some who outwardly appear as fair as the red seed of the Arbus but inwardly are as black as the nose of that seed. (B.G.)

278. Many are there who, though foul-hearted, appear holy, bathing in sacred waters passing for great men in the eye of the world. (M.S.P.)

279. The arrow though straight is deadly; the 'yal' (lute) though crooked is sweet. Let people be judged by their actions. (V.R.R.)

280. External forms like growing the hair or shaving it are of no avail, if one abstains from deeds condemned by the world. (B.G.)

WASE E 29

TAWA BUTAKO

281. O koya e tawa *via* rogo ca
Me sabaya na gagadre ni yato ka

282. Ke dua na ka eda gadreva e yaloda
Sa i valavala ca tale ga oqoka
Veitalia ke gadreva tawa vakayacora

283. Na lagilagi e a rawa mal na ca
Ena totolo na kena seyavu tale ga

284. Ke butako ko gadreva mo cakava
Kena i totogi tawa mudu na rarawa

285. Ena *dua li na loloma* e tu vua
Na tamata dau butako ko ya
Ka taura na i yau vakailowa
Nona na tamata sega vua na ka

286. Ke butako sa kadre e yalodra
Sala ni dodonu sa ra tawa lakeva

287. Na nanuma buto *ni* butako *sa* yali
Vei ira na gadreva na bula lagi-lagi.

288. Lagilagi sa tiko ga vua,
Na tamata gumatua rawa ka
Ke butako na tamata ko ya
Yacovi koya na rusa madua

289. Ko ira na butako wale ga ra kila
Era na rusa e na i valavala ca

290. Ko ira na tamata butako sa ca
Na yagodra ena mate sara ga
Ke ira na dodonu era rawa ka
Na Kalou e taqomaki ira sara ga

WASE E 30

NA VOSA DINA

291. *Na cava li na vosa dina?*
Na vosataka na ka e sega e mavoa kina

292. Na lasu e rawa ni oka me dina
Ke dua na mavoa e taqomaki kina

293. Na lasu mo kakua ni tauca
Ni nomu bula ena tauvt na druka
Ni yalomu ena cudru bulabula

294. Ke lasu e tawa tukuna
Yacana ena dei e vuravua
Ke lesu ko sa na tukuna

295. Ke *tawa lasu* vakadua e utuna mai loma
Uasiviti ira na veivutuni ka soli i loloma

296. E *tawa dua* tale *na ka lagilagi*
Me vaka na vosa dina taleitaki

297. Ke dua e tawa lasu e vuravūra
Sa rauta vakadua nona bula

298. Savasava ni yago, vakatau e na wai,
Savasava ni yalo kilai e na ka e kaya mai.

299. Tamata rarama ra qaraa
Na rarama ni cina era tawa kilaa
Na rarama ni yalo ga era qaraā.
Ni oqori e rarama savasava

300. E volai e na i Vola Tabu kece ga
Sega tale ni dua na vu ni savasava
Sai koya na vosa dina wale ga

CHAPTER 29

NON-STEALING

281. He who wants to keep off infamy—let him shield his mind from all thought of fraudulent possession. (V.R.R.)

282. To covet within the heart is also sinful; say not, therefore, "we will possess by fraud what belongs to another". (M.R.R.)

283. The prosperity that comes by fraud will entirely perish, though it might seem to increase beyond bounds. (D.D. & M.S.P.)

284. Inordinate desire to steal brings in its train endless suffering. (V.R.R.)

285. Kindness and love cannot be with those who watch for another's forgetfulness to exploit them. (S.R.)

286. They cannot be thrifty and walk in the way of righteousness who eagerly desire to defraud others. (R.D. & V.V.S.)

287. The dark art of theft or fraud will not be found in those who have desired and gained the power of measuring everything in the world (M.S.P.)

288. As Righteousness resideth in the heart of him who valueth things aright, even so Deceit hath its seat in the heart of the thief. (V.V.S.)

289. Those who know nothing else than stealing will indulge in unrighteous acts and forthwith perish. (V.R.R.)

290. Their very bodies fail the defrauding. The world of the gods fail not the upright. (V.R.R.)

CHAPTER 30

TRUTHFULNESS

291. What is truthfulness? It is to speak nothing that is harmful. (M.R.R.)

292. Even falsehood has the nature of truth, if it confer a benefit that is free from fault or (R.D.) harm —(if it produces untainted good). (V.R.R.)

293. Don't speak what your heart knows to be false. After uttering falsehood, your own conscience will scald you. (M.S.P.)

294. He, who in his conduct preserves a mind free from deceit, will dwell in the minds of all men. (R.D.)

295. Greater than those that perform penance and do acts of charity is he who tells the truth with all his heart. (M.R.R.)

296. Nothing is so glorious as truthfulness; it leads without effort to all the (other) virtues. (M.R.R.)

297. If one can live without uttering a falsehood, no other good need he do.

298. External cleanliness can be had by the use of water. Internal purity can be found out from one's spoken words of truth. (M.S.P.)

299. The worthy regard not all other light as light; it is only the light of truth that they look upon as veritable illumination. (V.V.S.)

300. In all the scriptures we have read, there is no virtue greater than truth. (V.R.R.) (The true nature of body, mouth, mind and soul is Truth. Truthfulness reflects itself in truth in body, thought, word and deed).

WASE E 31

NA TAWA CUDRU

301. O koya sa tarova rawa nona cudru e na vanua ka a rawa ni veivakamavoataki kina e sa na okati me yalododonu.

302. Na cudru e sa ka rerevaki e na vanua ka sega ni vakamawe rawa kina; ia e na vanua li e vakamawe rawa kina, e sega na ca e tautauvata.

303. Veitalia ko cei e caka-cala vei iko, guilecava nomu cudru; ka ni dau vu mai na cudru e vuqa na leqa lelevu.

304. E dua tale tiko li na meca levu ka dau vakamatea na reki kei na marau me vaka na cudru.

305. Kevaka ko via karoni iko vakaiiko, karoni iko mai na cudru; kevaka e sega e sa na yaviti iko ko cudru.

306. Na yameyame ni cudru ena kama kina na vutovuto ni veiwekani.

307. Ena yaco me rusa o koya e okata me ka vinaka na cudru, ka ni na samuti koya vaka na noda sabica na dela ni qele.

308. E dina ga ni da sa veivakararawataki vaka e vuqa na yameyame ni buka, ia e uasivi ga ke da sabaya tani na noda cudru.

309. O koya e sabaya rawa na cudru me kua ni curuma na yalona e sa na rawata na veika kece e dau gadreva.

310. O koya sa vuabale e na cudru e sa vaka na tamata sa mate tu. O koya sa levea rawa na cudru e sa vaka na i vakavuvuli yalosava[illegible]

WASE E 32

TAWA VEIVAKAMAVOATAKI

311. E sa i tovo ni yalododonu me kua ni veivakamavoataki, dina ga ni ra cakava era na vutuniyau ka lagilagi kina.

312. E sa i tovo ni yalododonu me kua ni dau veisausaumitaka na ca veitalia ga ni ra caka ca vua ko ira nona meca.

313. Kevaka e sa veivakamavoataki vei ira ka ra cati koya, ia ka ra a sega ni vakamavoataki koya, ena yacovi koya e muri na rarawa.

314. Na kedra kuita na dau caka ca, me da caka vinaka vei ira. O ya era na maduataka kina nodra i vakarau.

315. A cava na yaga ni vuku vua e dua na tamata kevaka e sega ni va'kila rawa na rarawa e yacovi ira na tani.

316. Ni dua na tamata e sa vakila na rarawa, ia e dodonu me qarauna me kua ni vakadewa vua e dua tale.

317. E uasivi duadua na tarovi ni kena nanumi na veivakamavoataki e na kena mataqali kece ga, vei ira na tani.

318. A cava li me ra vakamavoataki kina na tani, ka ni kilai tu na kena rarawa.

319. Kevaka ko vakamavoataki ira na tani e daidai, ko na vakamavoataki tale ga e na mataka.

320. Ko ca ena solegi ira ga na dau caka ca; ko ira era qara na bula galala mai na ca era na sega ni via caka ca.

CHAPTER 31

ABSTAINING FROM ANGER

301. He who restrains his wrath where it can be *vented* shows real restraint. Where he has no power what does it matter whether one restrains it or not? (V.R.R.)

302. Where it can have no effect, anger is dangerous; even where it can be effective there is no evil that is worse (M.R.R.).

303. Whoever thy offender may be, forget thy anger; for from anger spring a *multitude* of *evils.* (V.V.S.)

304. *Is there any worse enemy other* than anger that kills both joy and pleasure? (V.R.R.)

305. If thou wouldst guard thyself, guard against anger; if thou does not, *anger will slay thee.* (M.R.R.)

306. The *fire* of *wrath will burn the* helpful float of dear kinsmen. (M.S.P.)

307. Destruction will come upon him who regards anger as a good *means to display his* strength, as surely as the hands of him who strikes the ground will not fail. (R.D.)

308. Though one does great injury like *many* flames of fire, it is well to avoid anger. (M.S.P.)

309. If a man never indulges anger in his heart, he will obtain all he has *thought* of. (R.D.)

310. Whoso is overwhelmed with anger is like one dead; but whoso hath forsworn wrathfulness is like unto the saints. (V.V.S.)

CHAPTER 32

NON-INJURY

311. The confirmed principle of the *sinless is not to inflict suffering* on others though by it they may get renown-giving wealth. (B.G.)

312. The firm principle of the sinless is not to do evil in return even to those who skilfully do them. (B.G.)

313. Without any provocation if one *inflicts suffering (in such a* principled man) and (if the latter) harms in return, this (retaliation) will give (this principled man) inescapable sorrow. (B.G.)

314. To *punish* wrong-doers is to do them great good and thereby make them feel ashamed of their action. (M.S.P.)

315. Of what avail is intelligence to a man if he doth not feel as his very own the pain suffered by other beings? (V.V.S.)

316. When a man hath felt a pain for himself, let him take care that he inflicteth it not on others. (V.V.S.)

317. *Foremost (among* virtues) is abstention from conscious injury of any kind to anyone at any time. (M.R.R.)

318. Why does a man *inflict injury* upon others knowing how painful it would be to himself?

319. If you do harm to others today, harm itself will certainly afflict *you tomorrow.* (M.S.P.)

320. *Evil recoils on him that does* evil; (therefore) those that seek freedom from evil shun doing evil. (M.R.R.)

WASE E 33

KUA NI VEIVAKAMATEI

321. Ke ko taroga a cava na caka *dodonu,* a kena *i sau* na tawa veivakamatei. Na veivakamatei e veikauti ki na caka ca kece ga.

322. Na noda vota na keda madrai vei ira na vakaloloma ka da tarovi keda e na veivakamatei: sai koya ga oqori na i vunau bibi nodra na parofita.

323. Na kakua ni veivakamatei e sa i matai ni yalododonu tawa vakatauvatani. E tarava oqori na tauca na vosa lasu.

324. E tarogi li, evei na sala vinaka? Na sala ga ka vakasamataki kina na kena tarovi ni vakamatei e dua na ka bula.

325. E na veika kece ka vakanadakui kina na veika vakavuravura, e uasivi duadua na cata na veivakamatei ka sega ni veivakamatei.

326. Raica mada na tamata ka yalataka ni na sega ni veivakamatei; na Mate ka dau kania na bula kece ga ena tawa curuma yani na sala ki nona siga ni bula.

327. Me kakua ni vakayacori e dua na ka me vakarusai kina na bula ni dua na tamata, dina ga ni na yaco tale ga mai na siga me oti kina nona bula.

328. Dina ga ni daumaka na veika e *rawa mai na i yau,* ia e *uasivi* ga kevaka e sega ni i yau ka rawa mai na veiyaviti.

329. E matadra na rai titobu, ko ira na gadreva na veivakamatei era vaka ga na tamata kaisi lolovira

330. Ko ira era tauvimate tu ni yago ka ra qai tu vakaca tu, e kainaki ni ko ira oqori era a veivakamatei e na bula e liu.

WASE E 34

TAWA TUDEI

331. Ko ira na sesewa era kila-lecava na veika tawa tudei e na nodra nanuma ni sa ka tudei era sa cala lolovira.

332. Na kui mai ni i yau e vaka na soqo yani ni tamata e na meke, ni sa oti ga sa vaka na veisukayaki nodra na a sarasara.

333. Na i yau e ka *dau veivukiyaki;* ke sa yaco mai vei iko, kua tale ni wawa; vakayagataka sara e na dua na ka yaga ka na dede tu.

334. Na cabe ni siga kei na kena dromu era va'kawalena ko ira na sesewa. Ia o ya e vaka na i varo se i seleiwau e sa musuka laivi tiko e yadua na siga ni noda bula. E lewe vica beka era vakasamataka rawa tiko oqo?

335. Ni se bera ni mudu na cakacaka ni yavala ni yame ka se bera na *macedru (ni se bera ni da mate)* e dodonu me da vakatotolo e na caka vinaka.

336. E nanoa ka a tiko, e daidai e sa yali (mate): Oqo na lagilagi kei *vuravura.*

337. De dua ena mate koso, ia na tamata sesewa ena vakaogai koya e na vakabulia (plans) na veika e vuqa na milioni.

338. Na kedrau i sema na yalo kei na yago e vaka ga na manumanuvuka ka dau sausaulaki tani mai na kena yaloka ka vuka tani sara.

339. Na mate e vaka ga na moce, na *sucu mai* e vaka na yadra mai na moce.

340. E se?a li ni dua na i tikotiko tudei ni yalo ka mai vakaruru vakawawa tiko kina e na yago?

CHAPTER 33

NON-KILLING

321. If you ask what a virtuous deed is, it is non-killing. To kill leads to every ill-deed. (M.S.P.)

322. To divide one's bread with the needy and to abstain from killing: these are the greatest of all the commandments of all the prophets. (V.V.S.)

323. Not to kill is the first and incomparable virtue. The next in rank to it is not to speak an untrue word. (M.S.P.)

324. Is it asked what is the good way? It is the path which considers how it may avoid killing any creature. (R.D.)

325. Of all who renounce in dread of instability of the worldly life, the foremost is he who dreads killing and does not slay. (M.S.P)

326. Behold the man who hath taken the vow of non-killing; Death that eateth away all life maketh no inroads into his days. (V.V.S.)

327. Let no one do that which would destroy the life of another although he should lose his own life. (R.D.)

328. Great as the benefits of wealth may be, the good set the least store by wealth arising from slaughter. (M.R.R.)

329. In the eyes of the discerning, men given to slaughter are churls. (M.R.R.)

330. Men who are diseased in body and live ignoble and starving lives are, it is said, that they took the lives of others (in their previous birth). (M.R.R.).

CHAPTER 34

INSTABILITY

331. The ignorance of those who mistake the transient for the permanent or stable is of the worst type. (M.S.P.)

332. The flow of fortune is like the gathering of a crowd at a concert; its ebb is like the melting of the crowd at its close. (V.R.R)

333. All wealth is of a transient nature. If one comes by it, it must then and there be put to use in doing virtuous deeds that will last long.

334. Time showing itself (to the ignorant) as though it were just a day, is a saw (or a sword) which cuts down life. How many can realize this? (S.R)

335. Before the tongue stops functioning and the hiccough arises (before death) hasten to do virtuous deeds. (M.R.R.)

336. Yesterday he was, but today he is not: this is the glory of the earth! (V.R.R.)

337. Even the next moment he may not live; (such an ignorant one) ponders and plans about millions of thoughts!

338. The fledging bird abandons the broken shell of the egg and flies away; the attachment of life to the body is like this. (V.V.S., V.R.R)

339. Death is like sleep; birth is like awaking from it. (R.D.)

340. Is there indeed no lasting abode for the soul which has taken a temporary shelter in the body? (M.R.R.)

CMAPTER 35

NA VAKANADAKUI-KA

341. E sega ni dua na rarawa ena yacova na tamata mai na veika e sa vakanadakuya.

342. Ke ko via reki, vakanadakuya na veika ca, e vuqa na ka ko na rekitaka e na gauna ko sa na gole kina.

343. Tarova nomu gagadre ka mo vakanadakuya na gagadre ca.

344. Na i tovo ni veivutuni me da kua ni taukeni ka; na taukeni ka ena voroka noda veivutuni, ka vagolei keda tale ki na vere.

345. Ko ira na gadreva me kua na sucu tale, a cava soti era qaraa; na yagodra mada ga e sa dua na ka, na levu ni kena i valavala ca.

346. O koya ka vakanadakuya na kena qaciqaciataki na vosa e rua: "koi au" kei na "noqu" ena muria na salatu ni kalou-vu (gods).

347. Ko yalorarawa ena sega ni kaliraka tani na ligana mai vei ira na yalogagadre.

348. Na bula vakayalo e sa nodra ga na vakanadakuya na ka; ko ira na kena vo era na leqa tiko ga e na veisucuyaki ka veimateyaki tiko.

349. E na gauna e sa vakanadakui kina na gagadre ca, e sa na qai oti na veisucuyaki tiko, oqori e sa qai ka tudei na bula.

350. Tatakube matua Vua, ni sa i Koya ga e galala mai na gagadre. Vakasaqarai Koya ko sa na qai sega ni vesuki.

WASE E 36

KILAI NI KA DINA

351. Na veivakalaboci ni kena raici na ka tawa dina me ka dina e vure mai kina noda sucu, ka gaga.

352. Ena takali ko Eli ka vude mai ko Lomalagi vei ira ka savasava na ka era raica ka ra sega ni veivakalaboci.

353. E sa voleka sara ga ko Lomalagi ka yawa ko Vuravura vei ira ka ra yalo vakasavasavataki ka ra sega ni vakatitiqa.

354. Ko ira era sega ni raica votu na dina ena tawa yaga na veika uasivi era cakava.

355. Na veika kece kei na kena veimataqali, ena okati ga me vuku O koya e kunea na dina.

356. Raica na tamata ka sa va'kasama matua e sa kunea na Dina e sa na muria na salatu ka sega ni lesuva tale mai na vuravura OQO.

357. Sa dina, ko ira era sa va'kasama vakatitobu ka ra taura na Dina me ra sa kakua ni vakananuma tale na nodra mai sucu tale e vuravura.

358. Na kilai ni Dina e seyavu kina na sesewa ka dau vakavu ni sucu tale mai. Na Dina ga ena veltuberi ki Lomalagi.

359. Gutuva laivi na i buki taucoko ni vakabauta tawa vakayavu ko sa na gutuva laivi na tavere ni bula; kevaka e sega ko sa na tacori.

360. Bokoca laivi na yaca ni gagadre ca, cudru kei vere ni veivakalaboci, ko sa na qai bokoca na vu ni sucu tale mai.

CHAPTER 35

RENUNCIATION

341. Whatever thing a man has *renounced, by that thing he* cannot suffer. (R.D.)

342. If thou want joy, renounce early; for many are the delights that thou shalt enjoy after renouncing. (V.V.S.)

343. Subdue the five senses; relinquish the desires all together. (M.S.P.)

344. The nature of penance is to do without any possession; (for) possession of any breaks up penance and leads again to delusion. (M.R.R.)

345. To them that want to avert births, even the body is too much; where indeed is the need for other ties? (M.R.R.)

346. He who destroys the pride of I and mine will enter a world beyond that of the gods. (M.S.P.)

347. Sorrows will never let go their hold of those who give not up their hold of desire. (R.D.)

348. They that have completely renounced have attained the supreme; others delude themselves and fall into the snare of endless births and deaths. (V.R.R. & M.R.R.)

349. At the moment *in which desire* has been abandoned, (other) births will be cut off; when that has not been done instability will be seen. (R.D.)

350. *Cling fast* to Him who is free from all desire. Seek Him for your freedom from attachment. **(V.R.R.)**

CHAPTER 36

TRUE KNOWLEDGE

351. Out of the delusion that looks *upon the unreal as real, springs* birth which is bitter. (M R.R.)

352. Hell (darkness, birth) departs and heaven ('moksha', liberation, *happiness) comes to men* who have the pure vision free from delusion. (M.S.P.)

353. Heaven is nearer than earth to those men of purified minds freed from doubt. (R.D.)

354. To them that have no *vision of* truth, the five senses yield no good, albeit functioning *well.* (M.R.R.)

355. Whatever thing of whatever kind it be, it is wisdom to perceive the real truth. (M.S.P.)

356. Behold the man who hath studied deeply and hath realised the Truth; he will enter the path that leadeth not again into THIS world. (V.V.S.)

357. Verily those that have meditated upon and attained to the Truth need not think at all of future births. (V.V.S.)

358. True knowledge consists in the removal of ignorance which *is* the cause of births, and the perception of the *absolute* TRUTH which leads to Heaven. (R.D.)

359. Cut off all attachments, you cut off the *tangle of life; otherwise* you are caught. (V.R.R.)

360. Wipe out the very names of lust anger and delusion; you will be wiping out the cause of rebirth. **(V.R.R.)**

WASE E 37

NA VAKARUSAI NI GAGADRE

361. Era kaya ni gagadre e sore ni kau ka dau kadre mai kina na kau bulabula ni sucu mai ni veika bula e na veigauna kece ga.

362. Kevaka e dua na ka e gadrevi, e dodonu me gadrevi ga na galala mai na sucu mai; o ya ena rawati kina na gadreva na tawa gagadre.

363. E sega tale ni dua na I yau e vuravura 'qo e uasivita na tawagagadre; mai Lomalagi tale ga e sega ni kune rawa kina e dua na i yau me sivita.

364. Na yalosavasava e tawa kocokoco. Oqori tale ga ena kunei ke qarai na ka dina. (Na ka dina ena lako mai vei ira ka sega ni tu vei ira na gagadre ca).

365. Ko ira wale ga era sa vakanadakuya rawa na gagadre era sa galala; ko ira na so e sega.

366. Na gagadre e dau veivakarusai; ko ira na vakatatabu era na bula mai kina.

367. Kevaka e dua na tamata e sa muduka tani rawa na gagadre, na veika e vakayacora, me rawata kina na bula tawa mudu, ena rawata, e na salatu ka a qaraa.

368. Ko ira e sa sega vei ira na gagadre e sa sega vei ira na yalorarawa. Na yalorarawa tawa mudu e dau bikai ira na dau gagadre.

369. Kevaka e sa mudu na gagadre ka dau vu ni yalorarawa, e sa na tawa mudu na bula mamarau (e na bula mada ga oqo).

370. Kevaka e dua e sa rawa ni tarova nona gagadre sivia, e sa na rawata na bula vakayalo se bula tawa mudu.

WASE E 38

NA LEWA, SE NA KA SA QISII

371. Na kalougata e dau rawa kina na sasaga ka yaco kina na tiko vinaka. Na kalouca e dau yaco kina na tiko vakaca.

372. Na kalouca e dau yaco kina na veika lialia na kalougata se i solisoli vinaka e dau rabailevu kina na kilaa.

373. E dina ga ni dua e sa vulica rawa na veika e vuravura e vuqa, ia na kilaa ka sa qisii tu vua ena yaco ga.

374. E taqavirua na i tovo kei vuravura; era duidui na vutuniyau mai vei ira na vuku. Na lewa (fate) e dau cakava me ra vutuniyau na sesewa ka ra dravudravua na vuku.

375. Na qarai ni i yau era dau yaco kina me ra ca na vinaka, ka vinaka na ca.

376. Ni sa tau na lewa ni rusa, ko sa na sega ni rawa ni maroroya na ka ko via maroroya.

377. Na tamata e sa kumuna rawa e tini na milioni ena sega ni rawa ni marautaka kevaka e sega ni vakakina na Lewa.

378. Kevaka e sa yaco na lewa ka qai sega ni vakararawataki e na kena vakadredretaki nodra bula ko ira na dravudravua, era sa na vakanadakui vuravura.

379. A cava beka era dau rarawataka kina na nodra kalou ca ko ira na a dau marautaka nodra kalougata? (ni oqori na Lewa).

380. A cava tale e bibi cake me vaka na lewa (fate)? Kevaka sara mada ga eda cakava e so na ka me rau veivorati, ena yaco ga mai va'kurabui.

E SA TINI E KE NA I WASEWASE BALETA NA YALODODONU

CHAPTER 37
THE DESTRUCTION OF DESIRE

361. They say that desire is the seed from which sprouts unfailing crop of births to all creatures and for all time. (M.R.R. & V.V.S.) ..

362. If anything be desired, freedom from births should be desired; that (freedom from births) will be attained by desiring to be without desire. (R.D.)

363. There is no greater wealth here below than desirelessness; and even in heaven thou canst find no treasure that equalleth it.

364. Purity is non-avidity. That too will come when truth is sought. (M.S.P.). (Truth comes to those having no desire).

365. Only those who have renounced are free; others are not. (V.R.R.)

366. Desire each soul beguiles; True virtue dreads its wiles. (G.U.P.) Desire deludes (and destroys): hence ascetics guard themselves against this. (S.R.)

367. If a man thoroughly cut off all desires, the deeds, which confer immortality, will come to him, in the path in which he seeks them.

368. Those without desire are without sorrow; endless sorrows befall men with desire. (S.R. & V.R.R.)

369. Should desire which is the suffering of sufferings cease, bliss is ceaseless even here (in this life). (M.R.R.)

370. If one gives up his insatiable desires, it will lead him to salvation or eternal life (S.R.)

*(Birth—death, wealth,—poverty all these pairs of opposites are ordained by the ORDER—Fate).

CHAPTER 38
FATE & ITS ORDER

371. Out of good fate perseverence springs leading one to prosperity. Ill-fate produces sloth leading one to ruin (S.R.).

372. Adverse fate produces folly and a prosperous fate produces enlarged knowledge. (R.D.)

373. Although a man may study the most polished treatises, the knowledge which fate has decreed to him will still prevail. (R.D.)

374. Two-fold is the nature of the world; the wealthy are different from the wise (M.R.R.). (Fate makes the foolish rich, and the wise poor (V.R.R.)

375. In the pursuit of wealth all good becomes evil and even evil becomes good (in accordance with fate), (M,R.R.)

376. When destiny denieth thou canst not keep even with the utmost care, and even if thou throw them away wilfully the things that are thine will not go away from thee. (V.V.S.)

377. Even the man who has amassed millions cannot enjoy his riches except as the Ordainer hath ordained. (V.V.S.)

378. If fate were to pass away without making them suffer the hindrances to which they are liable, the poor, the destitute, will renounce the world.

379. Why do men who enjoy happiness in times of fortune bewail their sad lot or evil in adverse circumstances? (M.S.P.)

380. What is there so potent as fate? Even if we devise some way of counteracting it, it takes us by surprise. (V.R.R.).

E SA TEKIVU E KE NA I WASE-WASE KA BALETA NA VUTUNIYAU KEI NA MARAU

WASE E 39
LAGILAGI NI TUI

381. E laione mai vei ira na Tui ko koya e taukena na ka e ono oqo: mataivalu, tamata, i yau, daunivakasala, i tokani kei na bai ni i valu.

382. Tawarere, yalogalala, vuku, i gu —Na Tui yalododonu e sega ni yali vua na ka e va oqori.

383. Tu vakarau tu, kila-ka kei na yaloqaqa—Na ka e tolu oqori me kua ni yali vua na i liuliu ni Vanua.

384. O koya e sa ganita me vakatokai me Tui sai koya ka tawa tagole tani mai na yalododonu.

385. Na Tui vinaka e kila na kena vakatorocaketaki na i vurevure ni rawa-ka ni nona Matanitu, ka vakasinaita na nona lololo.

386. Ko vuravura ena vakalagilagia na Matanitu nei koya e rawarawa na curuma ka sega vua na vosa tawa kilikili.

387. Ko vuravura ena vakalagilagia ka na solii koya ki na yalo i koya na Tui ka dau vosa vinaka, dau solisoli e na yalololoma.

388. Na Tui ka veiliutaki dodonu ka veitaqomaki e dau raici cake vaka na Kalou mai vei ira nona tamata.

389. Ko vuravura ena vakacegu e ruku ni i viu nona na Tui ka dau vakarorogo ki na i vakasala nodra nona daunivakasala veitalia ke votivotii.

390. E sa na yaco me cina vei ira kece na Tui ko koya na Tui e sa tu vua na ka e va oqo: lomasoli dauloloma, dodonu ka qarava na tiko vinaka.

WASE E 40
NA VULI

391. Vulica na ka e dodonu me vulici; ni ko sa rawata, cavuyava yani ka muria na kena i lakolako.

392. Na ka e yacana na fika kei na ka e yacana na matanivola e rawa ni rau okati me rau mata i dusidusi ni tamata.

393. Ko ira na vuku e kainaki ni ra vākāmatadra, ia ko ira na tawa vuli era sega ni vakamata, e rua ga na mavoa e tiko e yadredra.

394. E nodra i tavi na vuku me ra solia na marau vei ira era sota, ni ra sa veitalatala era na qai vakananuma, "Isa eda na sota tale beka e naica".

395. Nā yalomalua eda dau vulica rawa kina na ka, e na noda tucake tu vaka na vakaloloma e mata ni vutunivau—Na vuli e rawa e na yalomalua.

396. Na titobu ga ni nuku e qevi na levu ni wai e vure mai kina. Na levu ga ni ka e vulici na levu ni ka e kilai.

397. Vei ira na vuku, na Vanua kece ga era taukei kina, era taukei tale ga e veikoro; a cava ga e sega ni ia tiko ga kina na vuli me yacova na mate?

398. Na ka e vulici e na dua na sucu ena yaga e na vitu na bula ni sucu tale.

399. Ko ira na vuku era taleitaka na vuli tale, ka ni ra raica ni sa marautaka tiko ko vuravura na ka era a vulica.

400. Na i yau tawa vuca duadua ni tāmāta na ka e a vulica.

PART II: PORUL PART: WEAL, WEALTH AND HAPPINESS

SECTION I: THE STATE

CHAPTER 39

THE RULER'S GREATNESS

381. He is a lion among rulers who owns these six things: army, people, wealth, counsel, friends, fort. (M.S.P.)

382. Dauntlessness, liberality wisdom, energy—it is the virtue of a ruler not to fail in these four.

383. Vigilance, learning and courage —these three things should never be absent from the ruler of a country. (R.D. & V.R.R.)

384. He alone deserves to be called a ruler who never swerves from virtue, who puts vice out of his state and whose military honour is unsullied. (C.R. & V.R.R.)

385. The ruler shall know how to develop the resources of his state and how to enrich his treasury, how to preserve his wealth and how to distribute it worthily. (V.V.S.)

386. The world will extol the kingdom of one who is easy of access and who does not indulge in harsh words. (V.R.R.)

387. The world will praise and submit to the mind of the ruler who speaks kindly, gives gracefully and rules firmly.

388. The King who rules justly and protects is looked upon as a god by his subjects. (M.R.R.)

389. The world will rest under the protective umbrella of the King who has the quality of listening to the bitter advice of his ministers. (C.R.)

390. He is a light among rulers who has these four excellences: munificence, gracefulness, justice and care of the common weal.

CHAPTER 40

LEARNING

391. Acquire thoroughly the knowledge that is worth acquiring; and after acquiring it walk thou in accordance therewith. (V.V.S.)

392. What they call numbers and what they call letters—these two are considered eyes to the men.

393. The learned are said to have eyes; but the unlearned have (merely) two sores in their face.

394. It is the part of the learned to give joy to those whom they meet, and on leaving to make them think, "Oh, when shall we meet them again?" (R.D.)

395. In humility they learn, standing like the poor before the rich; base are they that acquire no learning (in this manner). (M.R.R.) (The way and the sign of learning is humility.)

396. The more the sandy spring is dug up, more water wells up in it; the more men learn, more of knowledge do they gain. (M.S.P.) (Knowledge and wisdom is in proportion to one's learning).

397. To the learned every country is his own, every town, his own too; then why should one fail to learn till his death? (Learning has no limit in space or time. (B.G.)

398. The knoweldge that a person gains in one birth stands him in good stead for seven births. (V.R.R.) (For ever, till salvation.)

399. The learned enjoy learning when they find the world enjoying the fruits of their learning. (B.G.)

400. The precious undecaying wealth of a man is his learning. All other riches are no wealth at all. (V.R.R.)

WASE E 41

NA TAWA VULI

401. Na vosa nona e dua na tawa vuli e na soqo (ka ra tiko kina na vuku) e sa vaka na veimau kau e na i mau tawa volai.

402. Na gagadre ni via vosa e na soqo ni dua na tamata tawa vuli, e vaka e dua na yalewa sega na sucuna ruarua ka qai gagadre tiko vakayalewa.

403. Ko ira na tawa vuli era tamata uasivi tale ga, kevaka era kila me ra tiko lo tiko ni ra soqo tiko na vuku.

404. E dina ga ni dau vinaka (e na so na gauna) ko ira na tawa vuli, ia ko ira na vuku era na sega ni kauwaitaka nodra vakasama.

405. Na i naki dei kece nona na tawa vuli ena seyavu tani e na gauna erau veivosakitakika kina kei na dua e vuli vinaka.

406. Na tamata tawa vuli e vaka na vanua dravuisiga, na ka wale e kainaki rawa vei ira ni ra bula wale tu.

407. Na lagilagi kei na totoka ni tamata tawa vuli e vaka na i rairai totoka ni dua na matakau qele ka ukucavu toka.

408. Na i yau nona na tawa vuli e rerevaki cake mai na dravudravua ni vuku.

409. Ena sucu turaga beka ia ke tawa vuli ena sega ni tauvata nodrau dokai kei na tamata vuli vinaka. Veitalia nona sucu tauwale na tamata vuli vinaka.

410. E vaka na manumanu era tu e yasa ni tamata na i vakatautauvata ni nodra tucake tu e so e yasadra na vuli vinaka.

WASE E 42

ROGOCI NI I VAKASALA NI VUKU

411. Na vutuniyau ni yau kece ga na vutuniyau ni daliga rogorogo.

412. Ni sa sega na ka e kania na daliga, solia vakalailai tale ga vei kete.

413. Ko ira e na vuravura oqo, era taleitaka na i vakaro ka kakana kena na daliga, era sa tautauvata kei ira na kalou vu e na nodra taleitaka na i madrali.

414. Veitalia ke sega ni vuli rawa e dua, ia laiva ga me vakasinaita na daligana e na i vakasala uasivi. Ena nona i totoko ni bula.

415. Na vosa uasivi ni tamata yalododonu e vaka na matanikilagi se i titoko vei ira na vavaca tiko na vanua titidravia.

416. Rogoca ga na veika vinaka, veitalia *na kena lailai, o ya tale ga* ena kauta mai e so na ka lagilagi.

417. E na nodra gauna tale ga ni caka cala, ko ira na tamata era sa qaraa na veika titobu ka ra rogoca na i vakasala ni vuku ena sega ni tauca e dua na vosa malewa.

418. Na daliga ka se sega ni se qivaraki e na vosa ni i vakasala uasivi, e dina ga ni rogorogo ia e se didivara ga.

419. Na vosa *e na yalomalua e sega* ni rawa me rogo mai vei ira na se sega ni se rogoca na i vakasala ni vuku.

420. Raica na tamata ka tovolea rawa na ka e yamena, ia e sega ni tovolea rawa na ka e daligana, a cava na betena na nodra bula se na mate.

CHAPTER 41

NON-LEARNING

401. *To speak in an assembly (of* the learned) without fullness of knowledge, is like playing at chess without squares. (R.D.)

402. The desire of the unlearned to speak (in an assembly) is like a woman without breasts desiring (the enjoyment of) womanhood.

403. The unlearned are also very excellent men, if they know how to keep silence before the learned.

404. Although the intelligence of an unlearned man may be very good (at times) the wise *attach no* value to his opinions.

405. The self-conceit of an unlearned man will fade away, as soon as he begins to discuss with the learned. (R.D. and V.R.R)

406. The unlearned are like worthless barren land; all that can be said of them is, that they exist (R.D.)

407. The beauty and goodness of one who lacks knowledge by the stūdy of great and exquisite works, is like (the beauty of) a well-decked clay-doll.

408. The wealth of the unlearned is more harmful than the adversity of the wise and the good. (M.S.P. and R.D.)

409. High though their birth, the unlettered are not equal in dignity to the learned, who may be of humble birth.

410. As beasts by the side of men, so are other men by the side of those who are learned in celebrated works. (R.D.) (The ignorant are but beasts before men of wide learning).

CHAPTER 42

LISTENING TO THE INSTRUCTION OF THE WISE

411. The wealth of all wealth is the wealth of hearing. It out-tops all other wealth (V.R.R.)

412 (Only) when there is no food for the ear, give a little also to the stomach (R.D.)

413. Those who, in this world, enjoy Instruction which is the food of the ear, are equal to the gods who enjoy the food of the sacrifices. (R.D.)

414. Though devoid of learning let one fill one's ear with knowledge. It is his prop in his hour of gloom (V.R.R.)

415. The oral words of the righteous will stand in good stead like the staff or walking stick to those treading on slippery ground. (M.S.P.)

416. Hear anything good, however little, and that will, to the extent, bring you great dignity. (M.S.P.)

417. Even in their erring moods, men who have reflected deeply and have listened to the wise utter not (words of) folly. (M.R.R.)

418. The ear which has not been drilled (filled) by words of instruction, although it hears, is deaf (R.D., V.V.S. and V.R.R).

419. Humility of speech is hard to be attained by those who have not listened to the subtle words of the wise (V.V.S.)

420. Behold the men that taste with the tongue but know not the taste of the ear; what does it matter whether they live or *die?* (V.V.S.)

WASE E 43

NA VUKU

421. Na vuku e i yaragi me levei kina na rusa; e bai ni i valu e loma ni tamata, ia era na sega ni vorata rawa ko ira na meca.

422. Me kākua ni laivi me bayaa wale tu na va'kasama, ka me tarovi mai na ca, ka vakamuai ki na ka vinaka—oqo na vuku.

423. Na siqemi ni ka dina mai na veika kece, veitalia ko cei e vosataka, oqo na vuku.

424. Na vosa matata, kei na siqema na dina ni veika e mimiri mai na gusudra na tani—oqo na vuku.

425. Na rawati ni nodra veitokani na rogo, kei na kena marorοi rawa tiko me kakua ni vaka na seraka ni senikau ka mai malai tale yani —oqo na vuku.

426. Na vuku e koto e na veiyaloni kei ira na rogo (e vuravura) veitalia ga ena vakaevei.

427. Na tamata vuku e kila na ka ena yaco; ia na dogadoga e sega ni kila na ka sa tu mai liu.

428. E ka lialia na tawa rerevaka na ka e dodonu me rerevaki. E ka vuku me rerevaki na ka e sa dodonu me rerevaki.

429. Kivei ira na vuku ka ra dau rai ki liu ka qaqarauni ena sega ni yaco vei ira na sautanininl ni leqa.

430. Na tamata ka tu vua na vuku e sa tu vua na veika kece; ia na tamata dogadoga ka tu vua na veika kece ka qai sega vua na vuku e sa sega ni tu vua e dua na ka.

WASE E 44

LEVEI NI CALA

431. E uasivi nodra lagilagi (na tui) ka ni ra sega ni vakaloloviratakі ira e na qaciqacia, cudrucudru kei na gagadre ca.

432. Na mamaqi, qaciqacia tawa yaga kei na marau lolovira e dau nodra cala na Tui.

433. Ko ira na rerevaka na madua era na kauwaitaka nodra cala, veitalia ke vaka na sore ni sila na kena lailai ia na kedra i rogorogo ena vaka na tete ni vunibaka.

434. Taqomaki iko vinaka *mai na malamalumu*, ka *ni malumalumu ena* veikauti ki na rusa.

435. Ko koya e sega ni taqomaki koya māi na cala e vaka na co madu e tilomi e na yameyame ni buka.

436. Kevaka e sa rawa vua na Tui me vakadodonutaki koya vakaikoya mai na nona cala ka qai dikeva e muri nodra cala na tamata e sa na qai sega ni dua na ka ca e yacovi koya.

437. Na i yau ni tamata mamaqi ka sega ni rawa ni vakayacora na ka e dodonu me vakayacori ena rusa ka sega ni tubu.

438. Na yalokocokoco e sega ni okati me dua vei ira na cala; (e tu taudua sara tu ga vakaikoya—e cala torosobu).

439. Kua ni vakalagilagii iko vakaliko. Kakua ni gadreva e dua na ka ena vakavurea na ca.

440. Kevaka e dua e marautaka lo tiko na veika e a gadreva (ka sega ni veretaka tale vakaikoya nona ka vuni) ena tawa yaga nodra i naki nona meca.

CHAPTER 43

WISDOM

421. Wisdom is a weapon to ward off destruction; it is an inner fortress which enemies cannot destroy. (R.D.)

422. Not to let the mind roam where it will, to withdraw it from evil, and direct it to that which is good—this is wisdom. (M.R.R.)

423. To discern the truth in everything, by whomsoever spoken, is wisdom. (R.D.)

424. To speak making the thought clear and to discern the subtle truth that comes from another's mouth—this is wisdom. (M.R.R.)

425. To secure the friendliness of the great is wisdom; it keeps (that friendship unchanged), and is unlike the flower that blossoms and then fades. (B.G.)

426. Wisdom lies in dwelling in harmony with the world (of the great) however it might fare. (M.S.P.)

427. The wise man knoweth what is coming; but the fool foreseeth not what is before. (V.V.S.)

428. It is folly not to fear what must be feared. It is wisdom to fear what must be feared. (V.R.R.)

429. To the wise that look ahead and keep a good watch no sorrow comes to make them tremble. (M.R.R.)

430. He that hath wisdom hath everything; but the fool though he possesses everything hath nothing. (V.V.S.)

CHAPTER 44

ESCHEWING FAULTS

431. Truly great is the excellence of those who are free from pride, anger and (such low desires as) lust. (R.D.)

432. Niggardliness, profitless pride, low pleasures (or unlimited happiness over small victories or undue partiality)—these are faults of a ruler. (B.G.)

433. Those who fear disgrace will deem their faults though small as a millet seed as great as a palmyra palm. (M.S.P.)

434. Guard thyself jealously against weaknesses; for they are the foes that will lead thee to ruin. (V.S.S.)

435. Like a stack of straw in a consuming flame will be destroyed the life of one who does not guard against faults. (V.R.R.)

436. If the ruler corrects his own faults and then looks into those of others, where is the ill that can approach him? (V.V.S)

437. The wealth of a miser who fails to do what should be done perishes without growth. (M.R.R.)

438. Gripping avarice is not to be reckoned as just one among other faults; (it stands alone—greater than all). (R.D.)

439. Never extol yourself. Don't desire to do any deed that brings no good. (M.S.P.)

440. If one enjoys privately the things which he desires (without betraying his secrets) the designs of his enemies will be useless. (R.D.)

WASE E 45

VEITOKANI KEI IRA KA GANITA

441. Qaraa na veitokani ni yalododonu kei na yalomatua cecere e dau nodra i vakarau na vuku.

442. *Qaraa na veitokani nodra ka ra* na rawa ni vakaseyavutaka noda leqa, ka ra na rawa tale ga ni tarova na leqa ena roro mai.

443. Na noda rawata nodra loloma na rogolevu e kalougata kunekune dredre.

444. Na vakamurii nodra na rogolevu cake mai vei keda e i lutua ni noda kaukauwa.

445. Ni ra sa dauveituberi ni vuravura ko ira na vuku, e sa dodonu kina me ra daunivakasala ni Tui ko ira na yalomatua.

446. Ko ira na meca era na sega ni rawa ni vakamavoataka na tamata ka veitokani kei ira na tamata ganita.

447. Ko cei e rawa *ni vakarusaa na* tamata ka rawa ni veiyaloni kei ira na rawa ni cudruvi koya?

448. Na Tui ka sega ni taqomaki e na ligadra na daunivakasala vinaka ena rusa ga, veitalia ga ke sega nona meca.

449. Na tubu *ni i lavo ena sega ni* lako vei ira ka sega nodra tina ni i lavo, e vaka tale ga kina ko ira era sega ni cegu e na nodra veitokani *na vuku, ena sega* nodra kaukauwa.

450. Na tawase tani mai na veitokani ni tamata vinaka e vaka na ca vakatini ni veimecaki kei na lewe vuqa.

WASE E 46

LEVEI NI VEITOKANI KEI IRA NA I TOVO CA

451. Ko ira *na rogo* era cata na veitokani kei ira na i tovo ca. Ko ira ga na va'kasama torosobu era veitaleitaki.

452. E *dau vuki* na i tovo ni wai ni vakatau e na qele ka drodrova; e vaka tale ga kina na i tovo ni va'kasama, ni na vakatau e na mataqali tamata era veitokani vata.

453. Na kaukauwa ni kilakila e tiko e na mona; ia na mataqali tamata e veitokani kaya e kilai rawa *kina na mataqali* tamata cava ko koya.

454. Na vuku ni tamata e tiko e nona mona, ia e kunevotu vua e na *mataqali i tokani* e taura.

455. Na savasava ni yalo kei na savasava ni ka e vakayacori e vakatau mai na savasava ni i lawalawa.

456. Ko ira *na* yalosavasava era na va'kawa vinaka; ko ira era veitokani kei ira na i tovo kilikili ena sega ni dua na ka era vaka*yacora me sega ni* vuavua vinaka.

457. Na i yau talei ni tamata na savasava ni yalona; na yalododonu ni nona i tokani e nona lagilagi.

458. E *dina ga ni ko ira na vuku ena* vuqa na ka vinaka e kune vei ira, ia ena i kuri ni nodra kaukauwa ke ra vakaitokani vinaka.

459. Na bula *marau e na gauna mai* muri e vu mai na vinaka ni yalo; o koya tale ga oqo e gadrevi ki*na na kaukauwa mai na* veitokani kei ira na i lala vinaka.

460. E sega ni dua na weka ni tamata me uasivita na i tokani vinaka, ka sega *ni dua* na ka e dau vakavu leqa vakalevu me vaka na veitokani kei ira na tamata ca.

CHAPTER 45

FRIENDSHIP OF THE WORTHY

441. Fully knowing its intrinsic value, and by the best way possible, seek the friendship of the virtuous and supremely wise. (B.G.)

442. Seek the friendship of those who can remove existing distress and guard **against future ones.** (V.R.R.)

443. To cherish the great and make them one's own is the rarest of all rare virtues. (M.S.P.)

444. To follow those that are greater than oneself and make them his own is the crown of strength. (V.R.R., R.D.)

445. Since wise are the 'eyes' (guides and judges) of the world, the ruler also should choose such as his counsellors. (B.G.)

446. Foes can do no harm to one who has the fellowship of worthy men and is capable of acting rightly. (B.G.)

447. Who can ruin the man that commandeth the friendship of those that can reprove him? (V.V.S.)

448. The ruler, who is without the guard of men who can rebuke him, will perish, even though there be no one to destroy him. (R.D.)

449. Profit is not for those that have no capital; even so stability is not for them that repose not on the firm support of the wise. (V.V.S.)

450. To forego the friendship of the good is ten times worse than the enmity of many. (M.S.P.)

CHAPTER 46
AVOIDING LOW COMPANY

451. Greatness dreads companionship with the low; meanness regards it as kindred. (M.R.R.)

452. As water changes (its nature) according to the nature of the soil (through which it flows), so will the character (mind) of men resemble that of their associates. (R.D.; V.V.S.)

453. The power of knowing is from the mind; (but) from a man's associates will be determined what sort of man he is.

454. One's understanding (wisdom) seems to rest in his mind, (but) it really exists in and is determined by the company he keeps. (M.R.R.; R.D.)

455. Both purity of mind and purity of action issue from and depend upon purity of association. (M.S.P.)

456. To the pure hearted there will be worthy descendants; to those that have worthy company there is no action which will not be worthily fruitful. (B.G.)

457. Purity of heart is a treasure unto a man; and virtuous company bringeth him every glory. (V.R.R.)

458. Though the wise may have great natural goodness, to them good company gives added strength. (B.G.)

459. Future bliss is (the result) of goodness of mind; and even this acquires strength from the society of the good. (R.D.)

460. There is no greater ally to a man than good company and nothing bringeth greater troubles than evil company. (V.V.S.)

WASE E 47
VAKAYACORI NI KA TAWA VAKASAMATAKI

461. Ni sa vakadeuci vinaka na tubu kei na ka e yali ka sa macala vinaka na tubu qai vakayacori na ka e nakiti.

462. E sega ni dua na ka ena dredre vei koya ka vakayacora na ka ni sa veivosakitaka oti vata kei ira nona i tokani digitaki.

463.. Na tamata vuku ena sega ni cakava na bisinisi ka na vakayali kina na tina ni i lavo e na kena qarai na tubu.

464. Ko ira na tamata ka ra rerevaka na veiwalitaki mai vei ira na tani era na sega ni cakava e dua na cakacaka ni bera nodra vakarautaka taumada.

465. Na lako ki *na i valu ni* bera ni vakarautaki vinaka vakamatailalai na veika kece, kei na leqa ena veisamuti lesu mai ena vukei ira na meca.

466. E dau yaco *na* rusa ni vakayacori na ka e dodonu me kua ni caka; e dau veivakarusai tale ga ni levei na ka e dodonu me vakayacori.

467. Vakasama e liu qai cakava e dua na ka; ia ni ko sa tekivuna oti ko qai kaya, "eda na va'kasamataka", e cala.

468. Na cakacaka e sega ni vakayacori e na kena i vakarau dodonu, ena kasura ga, veitalia ni lewe vuqa era tokona cake tiko.

469. E dau kasura tale ga na cakacaka vinaka kevaka e sega ni kilai taumada na i tovo ni yalodra na tamata.

470. Va'kasama ka qai vakayacora ga na ka ena sega ni cata ko vuravura. Na vuravura ena sega ni vakadonuya e dua na ka e tawa ganita vei koya ka vakayacora.

WASE E 48

KILAI NI KAUKAUWA NI MECA

471. Kila e liu na bibi ni ka me vakayacori, nomu kaukauwa, na kaukauwa *ni nomu meca, na kau*kauwa ni nomu i to mo qai navuca donu *tabakidua na mua ko* via goleva.

472. E sega ni dua na ka era na sega ni rawata ko ira era dau kila e liu nodra kaukauwa vakaiira kei na veika e gadrevi me kilai ni bera *ni* ra veivorati kei na meca ka ra mai cakava yani e na yalodina.

473. E vuqa era dau leqa e na veimama ni ka era cakava tiko e baleta *ni* ra *sega ni kila nodra* kaukauwa vakaiira, ka a cikevi ira ga na nodra yalo ga.

474. O koya e sega ni kila nodra kaukauwa na meca, ka qaciqaciataka nona kaukauwa vakaikoya ena yacovi koya na rarawa.

475. Ena ramusu rawa na kaukamea (axle) *ni yava ni qiqi ke* vakavodoki vakasivia na qiqi veitalia ke i usana na vuti ni pikoka.

476. Ko ira era sa kabata rawa na tovu ni vunikau era na mate kevaka era tovolea me ra kaba cake tale.

477. Kitaka nomu lomasoli me veiganiti kei *na levu ni nomu i yau.* Oqori ko na maroroya rawa kina.

478. Ena sega ni dua na leqa e yacova na i lavo eda rawata kevaka e tiko noda vakavakayagataki e na loma ni i yalayala ni i lavo eda rawata.

479. Na tu vinaka nei koya ka sega ni kila *na i yalayala ni nona i yau* ena karusa veitalia ni vaka e toso tiko ga nona rawa ka.

480. Na *i yalayala* ni nona i yau ena rusa totolo kevaka e sega ni vakarautaka na levu ni ka e taukena.

CHAPTER 47
ACTING AFTER DUE CONSIDERATION

461. After much deliberation over profit and loss and the final gains, launch on a task. (V.R.R.)
462. Nothing is impossible for those who, before they act, reflect well themselves, and thoroughly consider the matter with chosen minds. (R.D.; V.R.R.)
463. The wise venture not on business which loses the capital in quest of profit. (M.R.R.)
464. Men who fear the ridicule of others do not take up any enterprise without previous deliberation. (V.V.S.)
465. To set out to war without thoroughly planning every detail of it, including preparing for all its consequences, will only lead to the prosperity of the enemy. (B.G.)
466. It is ruinous to do what should not be done; and ruinous also to omit what should be done. (M.R.R.)
467. Consider, and then launch out an action; after having begun to do to say "we will consider", is blunder.
468. The work, which is not done by suitable methods, will fail although many stand up to uphold it. (R.D.)
469. There are failures even in acting well when it is done without knowing the various dispositions of men. (R.D.)
470. Think and do what the world will not despise. The world will not accept anything done which is unbecoming of the doer. (M.S.P.)

CHAPTER 48
KNOWING THE ENEMY'S STRENGTH

471. Weigh the magnitude of the action, your own strength, the strength of your enemy, and the strength of your allies, and then resort to action. (M.R.R.)
472. Nothing is impossible for those who, before they attack, know their own ability and apply themselves wholly to their object.
473. Many have fallen in the middle of their adventure begun by them without knowing their own strength and carried away by their enthusiasm. (M.S.P.)
474. He who is ignorant of the might of his foe and who thinks too much of himself will come to grief. (V.R.R.)
475. The axle of a cart laden with (even) peacock feathers breaks if the stuff is loaded too much.
476. Those that have climbed to the top of the tree will lose their lives if they attempt to climb still high. (V.V.S.)
477. Let your charity be according to the measure of your wealth. That is the way to preserve it. (V.R.R.)
478. No harm comes to one's small earnings. Let not one's expenses outrun one's income. (V.R.R.)
479. The prosperity of him who lives without knowing the measure (of his prosperity), will perish, even while it seems to continue. (R.D.)
480. The measure of his wealth will quickly perish whose liberality weighs not the measure of his property. (R.D.)

WASE E 49

KILAI NA GAUNA GANITA

481. Na bici e rawa ni vala ka vakamalumalumutaka na lulu e na siga. E vaka kina na Tui: e rawa ni vakamalumalumutaki ira na meca kevaka e digia na gauna ganita.

482. Na yavala e na gauna ganita e vaka na dali e vavauraki kina na Kalou ni kalougata vua na Tui.

488. E dua li na ka ena dredre kevaka e vakayagataki na i tulituli ganita e na gauna ganita?

484. E sa rawa vua e dua me rawati vuravura kevaka e digitaka na gauna ganita kei na vanua ganita.

485. Ko ira era via rawati vuravura e dodonu me ra vakayagataka nodra gauna e na yalo e tabu veigoleyaki.

486. Na vakadre gumatua e vaka na vavaraki vinaka ni sipi tagane e na gauna e vakarau cici kina e na vala.

487. Ko ira na vuku era sega ni dau vakaraitaka nodra cudru; era dau waraka na gauna ganita.

488. Vosoti ira na kemu meca ni ko sota kei ira. Ia ni sa gauna ganita me ra vakarusai kina e sa tia bale na uludra.

489. Ni sa yaco na gauna ganita, vakayacora na i ba ka a dredre.

490. Ni ko sa na wawa, tarovi iko vaka na belo, So e na kena gauna ganita.

WASE E 50

KILA NA VANUA

491. Me yacova ni ko sa kunea na gauna ganita kei na vanua ganita kakua ni kabati ira na meca.

492. Vei ira na qaqa ni i valu kaukauwa e dau yaga tale ga vei ira me ra vakabainivalu kaukauwa.

493. Ko ira tale ga na malumalumu era na kaukauwa ka qaqa kevaka era digitaka na rara ni valu ganita.

494. Ko ira era toso yani me ra vala kevaka era toso voleka yani e na vanua ganita me ra veiqaravi kina kei na meca era na leqa na meca.

495. Na korokotaile e rawa ni veivakaleqai e na wai titobu; ia e vanua mamaca e sa rawa ni vakaleqai mai vei ira na kena meca.

496. Na qiqi kaukauwa e sega ni rawa ni soko e wasawasa; e sega tale ga ni soko rawa e vanua mamaca na waqa-soko ni wasawasa.

497. Kevaka e dua e vakayagataka nona va'kasama vinaka, ka yavala e na gauna ganita e na vanua ganita, na tamata ko ya ena sega ni gadreva na veivuke, nona lewa maqosa duadua ga.

498. Na mataivalu lailai sara ga, e na vanua ganita ka rawa ni yavala vinaka kina e rawa ni vakamalumalumutaki ira ra lewe ni mataivalu levu.

499. Veitalia ga ke malumalumu nodra bainivalu kei na nodra mataivalu, e sega ni ka rawarawa na kabati ira kevaka era toka e nodra vanua vakaitaukei.

500. Na elefaniti kaukauwa yaloqaqa ka a vakamatea na dauvakasasa e rawa ni vakamatei koya e dua na fokisi kevaka e lobo tu e na lolobo na yavana.

CHAPTER 49

KNOWING THE OPPORTUNE TIME

481. During the day the crow conquers the owl. So the monarch who wishes to defeat the enemy must choose the proper time. (V.R.R.)

482. Action at the appropriate hour is the rope that holds for ever the Goddess of Fortune to the king. (V.R.R.)

483. Is there *anything impossible if* the right means are adopted and the right hour is chosen? (C.R.)

484. One can conquer even the whole world, if he chooses the proper time and proper place.

485. They who wish to conquer the world will abide their time unperturbed in mind. (M.S.P.)

486. *The self-restraint of the energetic* is like the backward steps that the fighting ram always takes before charging. (C.R.)

487. The wise will not immediately and hastily show their anger; they will watch their time and keep their anger within. (R.D.)

488. Put up with *your* foes when *you* see them. When the time for their destruction is come, their heads will fall down. (B.G.)

489. When a rare opportunity *offers* itself, accomplish forthwith the design that is difficult. (M.R.R.)

490. When you have to wait, restrain yourself like a heron; and, like it, strike, at the opportune time. (B.G.)

CHAPTER 50

KNOWING THE PLACE

491. Till you find the suitable place for surrounding the enemy, do not begin your attack, and do not despise his strength.

492. Even to valiant and mighty *warriors* the possession of strong fortresses yields many benefits.

493. Even the powerless will become powerful and conquer, if they select a proper field (of action) and guard themselves, *while* they make war on their enemies.

494. If they who draw near (to fight) choose a suitable place to approach (*their enemy*), the latter, will have to relinquish the thought which they once entertained, of conquering them (R.D.)

495. The *crocodile in* waters deep overpowers all; once it leaves the waters, it falls an easy prey to its foes. (V.R.R.)

496. The *strong wheeled lofty chariot* cannot cross the seas, nor can ocean-sailing ships move on land.

497. If *after full deliberation* (without *ignoring circumstances*), one acts at the right place, one will require no help other than one's *own valour.* (*M.R.R.*)

498. Even a small army in its proper place where it can act well, can defeat a large army. (B.G.)

499. Even *though their fortifications* and army may be weaker, it is not easy to attack and overcome those who have advantage of *operating in their native country.*

500. A fearless and ferocious elephant that kills the bold spearman is killed even by a fox when it gets stuck up in the *mire.* (M.S.P...)

WASE E 51

DIGITAKI NI TAMATA VEIQARAVI

601. Na tamata veiqaravi e dodonu me vakatovolei 'e na 4 na ka ni veivakatovolei ni yalododonu, vutuniyau, domona na marau kei na rerevaka na mate.

502. O koya e kawa vinaka, galala e na cala ka rerevaka na i valavala ca e dodonu me digitaki.

503. Ko ira sara ga e uasivi nodra vuli, uasivi nodra i tovo kevaka era dikevi vinaka ena kunei ni sega ni yali vei ira na sesewa.

504. Veidutaitaka na nona gumatua kei na nona cala ka qai digia na kena e bibi cake nona gumatua.

505. Na ka era dui vakayacora na tamata e i sausau ni nodra rogovinaka kei na nodra lolovira.

506. Kakua ni digitaki ira na sega ni vakawekani; ko ira ko yā e sega nodra veinanumi, o koya era sega kina ni rerevaka na caka cala ka sega vei ira na madua.

507. Na digitaki ira na tamata sesewa e na vuku ni veitotaki e cala vakaitamera.

508. O koya e sega ni digia vinaka na vulagi ena yacovi koya na rarawa ka bau yacovi ira tale ga na wekana.

509. Vakatovolei koya vinaka, qai vakabauti koya mo solia vua na i tavi e ganiti koya.

510. Na vakabauta na tamata ko se sega ni vakatovolei koya oti kei na vakatitiqataka na tamata ko sa kunea oti ni dina e sa cala vakaitamera.

WASE E 52

VAKAITAVITAKI IRA NA GANITA

511. Me vakacakacakataki o koya e sa vakadikevi oti vakavinaka e na vinaka kei na ca, ka kunei ni vinaka.

512. Laiva me liutaka na cakacaka o koya e rawa ni toroya cake na sala ni rawa i lavo, kuria na kumuni ni i yau, dikeva rawa na veika ena vakataotaka na toso.

513. Laiva me digitaki me vakaitavi o koya e sa tu vua na yalololoma kei na yalomatua tawa kocokoco.

514. Dina ga ni ra na vakadikevi e vuqa na tamata ka ra na veisau e na vuku ni i tovo ni nodra cakacaka.

515. Na cakacaka e dodonu me soli vei ira na tamata maqosa e na kilaa ka ra dau vosota.

516. Ni vakarau caka e dua na ka e dodonu me vakaliuci na ka e vakarau caka, na tamata me cakava kei na gauna me caka kina.

517. Ni sa va'kasamataki oti, "na tamata 'qo e rawa ni cakava oqo" laiva vua na lewa ni i tavi me vakayacori.

518. Solia na mataqali cakacaka me caka vua na tamata ko sa vakadinadinataka oti na i tovo ni yalona ki na cakacaka.

519. O koya e tawa okata na bibi ni veiyaloni vata na tamata gumatuataka nona veitavi ena yawaki koya na tiko sautu.

520. Na vuravura ena sega ni lako vakaveve kevaka era sega ni lako vakaveve ko ira na tamata dauveiqaravi.

CHAPTER 51

SELECTING SERVANTS

501. The servants (including ministers) should be chosen by the four tests of virtue, wealth, (love of) pleasure and the fear of death. (M.R.R.)
502. One of good family, free of faults and possessed of a wholesome fear of sin, should be chosen. (V.R.R.)
503. Even in those of rare learning and flawless character, when carefully scanned, absolute freedom from ignorance is rare. (M.S.P.)
504. Consider the merits and the faults; see which weigh more and choose the man with greater merits (M.R.R.)
505. A man's deeds are the touchstone of his greatness and littleness. (R.D.)
506. Avoid choosing men who have no relations; such men have no attachments, and therefore have no fear of crime or sense of shame. (R.D. & V.V.S.)
507. To choose ignorant men through partiality is the height of folly. (R.D.)
508. Sorrow that will not leave even his posterity will come upon him who chooses a stranger whose character he has not known. (R.D.)
509. Choose no one without fully trying him; after such a choice trust him in what he is fit to do.
510. To trust a man whom thou hast not tried and to suspect a man whom thou hast found worthy lead alike to endless ills. (V.V.S.)

CHAPTER 52

EMPLOYING THE FIT MEN

511. One who after scrutinizing good and evil chooses the good should be employed.
512. Let him (alone) manage affairs who can improve the resources, increase the wealth and scrutinize the obstacles to progress
513. Let him alone be employed who is well endowed with kindness, intelligence and decision and who is free from greed.
514. Though tested in every way, many are the men who change owing to the nature of their work.
515. Work should be entrusted to men of expert knowledge and patient endurance, but not to men on the mere ground of personal attachment.
516. The thing to be done, the proper person for it and the appropriate time for doing it, must all be duly weighed. (V.R.R.)
517. After having considered, "this man can accomplish this, by these means" leave with him the discharge of his duty. (R.D.)
518. Entrust the particular work to be done to a man after ascertaining his special aptitude for it.
519. Prosperity will desert him who misunderstands the close friendship of the man who steadily labours in the discharge of his duties. (R.D., V.V.S.)
520. The world will not go crooked (or astray) if the servants don't go crooked; so the ruler should examine the condition of his servants daily. (B.G.)

WASE E 53

MAROROI NI VEIWEKANI

521. Na kena vakaraitaki na veilomani makawa e na gauna dredre ena kune ga vei ira na veiwekani.

522. Kevaka era kabi vua ka lomani koya ko ira na wekana, e sa na yaco me i yau tawa mudu.

523. Na bula ni tamata ka sega ni dau veimaliwai vinaka kei ira na tamata e sa vaka ga na taqe ni wai vuabale ka sega na kena i mamaroroi.

524. Na tiko wavolivoliti mai vei ira na wekada e sa kalougata ka da na sega ni dravudravua kina.

525. Ena wavolivoliti tu ga mai vei ira e vuqa na wekana na tamata tawa buroburogo ka dauloloma.

526. E sega ni dua e vuravura oqo era soqova vakalevu na wekana me vakataki koya ka dau lomasoli ka sega ni cudrucudru.

527. Na tina ni toa e dau kacivi ira na luvena ni sa kunea e dua na kakana—Era sa na kalougata ko ira na tamata era i tovo vaka koya.

528. Me vaka ni Tui e sega ni dau okati ira vata kece ga nona tamata ka ni dau okata ga na veika era vakayacora, era sa tiko marau e vuqa e na ka ko ya.

529. Ko ira na wekamu era a tokitoki era na lesu tale mai e na gauna ko sa kila kina na vu ni nodra vakavunene, ka sa na seyavu ga e kea.

530. Kevaka e dua na wekamu e sa vakavunene ka qai lesu tale mai, kidavaki koya vinaka ka qai vu naüci koya.

WASE E 54

TAWA GUIGUILECA

531. Na guiguileca e vu mai na reki lialia e rui rerevaki cake mai na cudru sivia.

532. Na guiguileca e dau seyavu kina na lagilagi vaka na seyavu ni kila-ka e na vuku ni dravudravua tawamudu.

533. Na lagilagi e sega ni nodra na dau guiguileca, oqori e kaya na i Vola Tabu kei vuravura.

534. Ko ira na dadatuvu e sega nodra ka vinaka (veitalia na veivuke cava era taukena.)

535. O koya e sega ni qarauna me taqomaka nodra i loku na tamata ca ena kila nona cala.

536. E sega ni dua na ka e tautauvata na tamata guiguileca, na kena ca ena dau vakatubu leqa.

537. E sega ni dua na ka e dredre vua na tamata e qarava vinaka nona cakacaka ka sega ni dau guiguileca.

538. Na ka e dau qoroi e dodonu me taleitaki ke vakayacori. Ko ira era cata ka sega ni vakayacora era na sega ni kunea e dua na marau e na vitu nodra bula.

539. Vakananumi ira era a rusa e na vuku ni nodra vakawelewele, e na gauna e sa mateni tu kina e na reki na nodra va'kasama.

540. E dina, e sa rawa vua na tamata me taukena kece na veika e gadreva, kevaka e nanuma vinaka tiko na kena i naki e yalona.

CHAPTER 53

CHERISHING ONE'S KINDRED

521. To show old attachment even in adversity is to be found only in the kindred. (M.S.P.)

522. If (a man's) relatives remain attached to him with unchanging love, it will be a source of ever-increasing wealth. (R.D.)

523. The life of the man who does not freely mix with his kindred will be a waste as a full-flooded tank without a bank. (M.S.P.)

524. To live surrounded by relatives, is the advantage to be derived from the acquisition of wealth.

525. He will be surrounded by numerous relatives who manifests generosity and affability. (R.D.)

526. There is no one in this wide world who has relatives around him like the man who is generous in his gifts and averse to anger.

527. The crow invites its kind to share its prey without concealing it; fortune abides only with men of a similar nature. (M.R.R.)

528. While the king does not regard all alike but regards each according to his merit, 'many dwell happily on that account'.

529. Those relatives that go away for some reason will come back as soon as you have discovered the cause of their desertion in yourself and the defect is removed.

530. When one may have left him and for some cause has returned, let the king fulfil the object (for which he has come back) and thoughtfully receive him again.

CHAPTER 54

UNFORGETFULNESS

531. Forgetfulness which cometh of mad joy is more dangerous than wild wrath. (V.R.R.)

532. Forgetfulness kills renown even as perpetual poverty kills knowledge.

533. Fame is not for the thoughtless, so say the scriptures of the world. (V.R.R.)

534. Cowards have no fortifications (these are of no avail). Even so the forgetful have no good (whatever advantages they may have). (R.D., M.S.P.)

535. Who is not on his guard against impending evil, rues his folly. (V.R.R.)

536. There is nothing like unforgetfulness if it can be had unfailingly, at all times and towards all. (M.S.P.)

537. There is nothing impossible to one who works with the tool of unforgetfulness.

538. Things praiseworthy must be cherished and done. Those who despise and neglect to do them will have no joy in their sevenfold births. (M.S.P.)

539. Think of those who have been ruined by neglect, when our mind is elated and drunk with joy.

540. Verily it is easy for a man to achieve all that he desireth, provided he keepeth his purpose constantly before his mind. (V.V.S.)

WASE E 55

VEILIUTAKI NI DODONU

541. Na vakasama titobu, ka sega ni kune kina na veitotaki kei na sega ni soli vakaveikilai ni i totogi e rawa ni okati vakavuku kina na vakayagataki ni dodonu.

542. Ko vuravura e vakatautaka nona bula ki na uca. Na tamata e vakatautaka nona taqomaki e na Matanakilagi nona na Tui.

543. Na Lawa kei na Lotu ni i Talatala e vakatau ki na uasivi ni Matanitu ni Tui.

544. Ko vuravura ena sobe matua ki na yava ni Tui ka taura deivaki tu nona matanakilagi e na lomana nona tamata.

545. Na uca kei na sautu ni vanua ena robota koto ga na vanua e wiricaka tiko kina e na dodonu nona matanakilagi na kena Tui.

546. E sega ni i yaragi e dau solia na qaqa vua na Tui, a nona matanakilagi, e vakatau e na kena wiricaki cala.

547. Na *Tui e taqomaki vuravura* taucoko ia na dodonu e taqomaki koya kevaka e veiliutaki vakadodonu.

548. Na Tui ka sega ni dau curumi, sega ni dau veivakarogoci ka sega ni i tovo dodonu ena dromu sobu nona i tutu ka na rusa ga vakaikoya.

549. E na nona taqomaki ira nona tamata ka vakatauca na i totogi na Tui, e sa sega ni okati me cala ka ni sa nona i tavi ko ya.

550. Na Tui ka totogitaki ira na i tovo ca me ra vakamatei e sa vaka na dauteitei e cavuta laivi na co ca me bulabula ga nona i teitei.

WASE E 56

NA VEILIUTAKI TAWA DODONU

551. Na Tui tawa yalo dodonu ka dau vakaleqai ira *nona tamata e dau* veivakararawataki vakalevu cake mai na tamata daulaba.

552. Na kerekere nona e dua ka vakamatanakilagi (Tui) e sa vaka e dua na dau cocoka e kerekere vei ira na taubale yawa.

553. Na Vanua e sega ni veiliutaki vakadodonu kina na kena Tui ena rusa sobu vakamalua tiko ga e veisiga.

554. Na Tui ka na wiricaka vakaveitalia ga nona i titoko ka sega ni rogoca na i vakasala ena takali tani ruarua nona i yau kei nona *tamata*.

555. E seğa li ni wainimata ka dau tuturu mai vei ira na vakararawataki e dau i yaragi ka vakarusai kina nodra sautu na Tui?

556. Na dodonu ni Matanitu e dau solia na lagilagi vei ira na Tui, ni sega ko ya e sa na tawa yawa na lagilagi ko ya, ka ni sa na seğa ni mau.

557. Na yali ni i tovo vakaturaga e vakayacora na Turaga vei ira nona tamata e sa vaka na yali ni uca ki na qele mamaca.

558. Na bula tiko e ruku ni Tui ka sega ni muria na lawa e uasivi caka me da dravudravua ka ca ni da vutuniyau tu.

559. Ko lomalagi ena sega ni dolava mai na uca vua na *Tui* ka sega ni veiliutaki vakadodonu.

560. Na vanua ka sega ni veiliutaki vakadodonu kina na Tui ena sega ni to na sucu ni kena bulumakau.

CHAPTER 55

ADMINISTRATION OF JUSTICE

541. Deep deliberation showing no favour to anyone in infliction of punishment wisely resolved on —these constitute justice.

542. The world looks up to the rain for life; men look up to the ruler for protection. (V.V.S.)

543. The priests' codes and Dharma rest on the king's government. (C.R.)

544. The world clings to the feet of the great king who wields his sceptre with love for his subjects. (M.R.R.)

545. Rain and plentiful crops will ever dwell together in the country of the king who sways his sceptre with justice. (R.D.)

546. It is not weapon that gives victory, but it is the king's sceptre, if it be not swayed amiss or inequitably. (M.S.P.)

547. The king protects the whole world and justice protects him if unfailingly administered. (V.R.R.)

548. The inaccessible, unconsulting and unjust king sinks low in status (rank) and estimation and perishes by himself. (M.S.P.)

549. In order to protect his subjects and to look after their welfare, if the king punishes crimes, it is not a blemish but his duty. (B.G.)

550. The king punishing the wicked with death is like the tiller rooting out the weeds to help the crop. (M.R.R.)

CHAPTER 56

UNRIGHTEOUS RULE

551. The unrighteous king who oppresses his subjects is more cruel than the one who leads the life of a murderer. (V.R.R.)

552. The wielder of the sceptre asking for gifts, is like the spearman asking the way-farer 'give'. (V.R.R.)

553. That country will fall to ruin day by day whose ruler does not administer justice daily. (V.R.R. and R.D.)

554. The king who wields his rod awry and takes no counsel will lose at once both in wealth and subjects. (M.S.P.)

555. Are not the tears, shed as a result of oppression, the weapons which destroy the prosperity of the ruler? (V.R.R.)

556. Righteous government gives permanent fame to the kings; without that their fame will not endure. (R.D.)

557. As lack of rain is to the parched world, so is lack of royal grace to his subjects (living beings). (M.S.P.)

558. Under a ruler who does not follow the law, it is a greater misery to be possessed of wealth than to be poor. (C.R.)

559. Were the king to rule unjustly, the heavens will not send showers in their season. (V.R.R., V V S)

560. Where the protecting ruler does not rule (properly) the yield of cow will diminish, and the righteous ones whose duties are sixfold forget the scriptures. (Learning, teaching, praying, conducting prayers, giving and taking gifts).

WASE E 57

YALI NI VEIVAKARAVAI

561. E sa Tui ko koya ka dau vakayacora na veivakaqaqai ka solia na i totogi ganita me muduki kina na cala.

562. Ke ko via sautu kitaka me vaka ko sa veivakatotogitaki vakabibi, ia mo cakava ga vakamalumalumu.

563. Na Tui ka na veiliutaki e na veivakararawataki rerevaki ena yacovi koya na rusa totolo.

564. Na Tui ka cavuti vua, "E dau veivakararawataki", ena vakalekalekataki nona bula.

565. Raica na Ravouvou mata-ruburubu ka sega ni ra dau lakova ko ira nona tamata, na i yau e taura tu e vaka na i yau talei ka yadrava tu na tevoro.

566. Kevaka e veivakararawataki nona vosa ka sega na loloma e matana e sa na sega ni dei vua na i yau, era na yali totolo.

567. Na vosa kaukauwa kei na i totogi bibi e vaka na faele me yaca laivi kina na kaukauwa ni Tui.

568. Na Tui ka sega ni dau rogoci ira nona daunivakasala ka qai vosa cudrucudru e na cudru tu sna takali nona kalougata.

569. Na Tui ka sega ni vakarautaki koya tu e na gauna ni i valu ena vavauraki e na rere ka rusa vakatotolo.

570. Na Tui dau veivakararawataki era dau soro vata kei ira nona daunivakasala lecaika; ko ira oqo era i colacola bibi wale tu ga nei vuravura.

WASE 58

NA YALOVINAKA

571. E bula ko vuravura e na vuku ni yalovinaka nei Koya Sa Cecere Ka Lagilagi.

572. Na vuravura e bula e na vuku ni yalovinaka, na nodra bula tu ko ira na sega ni yalovinaka e sa i colacola wale dina tiko nei vuravura.

573. A cava e betena na i balebale ni sere ke sega ni rau lako vata kei na sere? A i cavai na mata ke sega ni rau lako vata kei na yalovinaka.

574. A cava na betena na mata kevaka e sega ni dikeva rawa na nodra nanumi na tani e na nodra laurai ni ra leqa tu?

575. Na i ukuuku talei ni mata na kena dau rai e na yalovinaka—Kevaka e sega erau sa na okati ga na mata me rau rua na mavoa.

576. Ko ira era taukena na mata ka sega ni kune kina na mataloloma e sa vaka na vunikau ka ti tu na wakana ki na qele.

577. Ko ira na tawaloloma era vakuai e na mata. Ko ira na vakamatadra era sega ni rawa ni i tovo torosobu.

578. Na vuravura e nodra ga na i tovo vinaka ka sega ni ra dau vakalaiva nodra i tavi.

579. Na i tovo ni i vakarau vinaka e ka uasivi, e vaka tale ga kina vei ira na dau yalototolo.

580. Ko ira era gadreva me ra taleitaki era na tiloma na ka gaga kevaka e soli me ra kania.

CHAPTER 57

ABSENCE OF TERRORISM

561. He is a king who makes proper investigation and metes fit punishment as a deterrent to the increase of crime. (M.S.P.)

562. If you wish enduring prosperity behave as if you punish excessively but do it mildly. (V.R.R.)

563. The king who oppresses the ruled by frightfulness will find a speedy and certain end. (C.R.)

564. The king of whom it is said bitterly, "He is a tyrant", will soon perish, his life becoming shortened. (M.R.R. and R.D.)

565. Behold the dour-faced prince who is inaccessible to his people, the wealth in his hands is like treasure guarded by a demon. (V.V.S.)

566. If his words are cruel and his eyes without love or mercy, even boundless riches do not last, and are lost at once. (M.R.R.)

567. Severe words and excessive punishment will be a file to waste away a king's strength.

568. The king who does not consult his counsellors nor think for himself but reproves in his angry mood will lose his fortune. (M.S.P.)

569. The king who has not provided a defence for himself, in time of war, will be seized with fear and quickly perish. (R.D.)

570. A cruel monarch surrounds himself with ignorant counsellors; the earth has no other burden than this. (M.R.R.)

CHAPTER 58

KINDLINESS

571. The world exists because of the existence of the supremely virtuous Beauty called Kindliness.

572. The world goes on through kindliness; the existence of those who do not have kindliness is a mere burden to the earth.

573. Of what use is a tune if it be not accordant with the song? Of what use is the eye, if it be not endowed with graciousness? (M.S.P.)

574. What is the use of eyes that merely show in the face, if they show not consideration for others according to their measure? (V.V.S.)

575. Kind looks are the ornaments of the eyes; without these they will be considered (by the wise) to be mere two sores. (R.D.)

576. They that have eyes which are not moved to graciousness are like trees that are rooted to the soil. (M.R.R.)

577. The ungracious are devoid of eyes. Those who have eyes never lack compassion.

578. The world belongs to them that can be gracious without failing in duty.

579. The quality of forbearance with grace is excellent even in the case of those of vexatious temperament. (M.S.P.)

580. Those who wish to acquire loveable urbanity will knowingly swallow even the poison served, and simply keep quiet.

WASE 59
NA YAMATA LO

581. Na cakacaka ni yamata lo kei na veiivola baleta na buli ni Matanitu e dodonu me rau okati me rau matana na Tui.

582. E sa i tavi ni Tui me kila vakatotolo na veika e yaco e na veigauna e na kedra maliwa na tamata.

583. Na qaqa e sega ni dau nona na Tui ka sega ni kila na dina ni i tukutuku ka ra solia vua ko ira nona yamata lo.

584. Na yamata lo ga na nodra vakadikevi wanonovi na tamata, ko ira na veiqaravi vua na Tui, ko ira na wekana kei ira nona meca.

585. E okati me yamata lo O koya ka rawa me vakalecaleca ka yaloqaqa ka mai rawa yani ni maroroya tu na i tukutuku vunitaki veitalia na ka e yaco vua.

586. E okati me yamata lo O koya e rawa ni kilalecavi me i vakavuvuli ka curuma na veivanua ni lotu ka vulica rawa mai na veika vuni e raica.

587. E okati me yamata O koya e sa rawa ni kunea na veika vuni ka mai kubuta matua tiko yani me kua ni dua e kila

588. Na veiitukutuku e kauta mai e dua na yamata lo e dodonu me vakadinadinataki (tested) mai vua e dua tale.

589. Kitaka me vakauta me kakua ni kila na Yamata lo oqo na ka e cakava ko la kadua, ia okata me dina na ka eratou vakadinadinataka na lewe tolu vei ira.

590. Na Tui me kakua ni vakalagilagia nona yamata lo, ka ni kevaka e cakava, e sa na ceburaka kina nona ka vuni.

WASE E 60
ME YACO NA LEWA

591. E taukeni ka O koya e taleitaka na cakacaka; O koya e sega ni taleitaka, ena bau taukena li e dua na ka?

592. Na taukeni ni (yavala ni) mona e i yau talei, na taukeni ni i yau e dau seyavu tale.

593. Ko ira era taukena na yalo ni gumatua era na sega ni tagi e na rarawa ni sa oti nodra i yau.

594. Raica na tamata ka a sega ni vakaluluqataka e dua na ka e na nona sasaga; E sa na yacovi koya na kalougata ka curuma sara nona vale me tiko kina vakadua.

595. Na cecere ni taba ni senikau ni Arapea e vakatau e na wai, na nodra rogo na vuku e vakatau e na gu ni nodra vakasama.

596. Na veika kece ko vakananuma mo navuca cake ga. Mo vakasama cecere, ia ni ra tawa yaco ena sega ni lutu vakaca ki ra; vakasama cecere tiko ga.

597. Ko ira na tamata gugumatua era sega ni dau qolou ni ra vakadrukai era dau dokadokai ira tu ga vaka na elefaniti ka sa lauvana tu e na saisai gaga.

598. Ko ira era sega ni gumatua e na nodra va'kasama me kaukauwa era na sega ni kaya rawa ki vuravura, "Eda sa vakayacora vakayalogalala".

599. E vakaitamera na elefaniti ka momoto na batina, ia e sautaninini e na mata ni taika.

600. Na lewa e loma duadua na kaukauwa, ko ira e sega vei ira era vunikau ga, a kedra duidui ga ni tu vei ira na yago ni tamata.

CHAPTER 59
SPIES AND SPYING

581. The spy service and authoritative books on state-craft should be deemed as the two eyes of a ruler.

582. It is the duty of a ruler to know quickly all that happens, at all times amongst all men.

583. Victory does not go to the ruler who does not know how to get at the truth out of the information furnished by his spies. (M.S.P.)

584. Espionage consists of watching all people, that is, the king's employees, his relations and his enemies.

585. He is a spy who can assume an unsuspicious disguise and, fearless of gaze, is capable of keeping a secret under all circumstances. (M.R.R.)

586. He is a spy who passes for an ascetic or a devotee, enters all places, learns all secrets and never betrays himself whatever is done (to him). (M.R.R.)

587. A spy is one who is able to discover what is hidden, and who retains no doubt concerning what he has known. (R.D.)

588. Even the information that hath been obtained by a spy should be tested by that of another. (V.S.S.)

589. Let them be so handled that one spy does not know another; consider that as truth which three spies agree in saying. (M.R.R.)

590. Let not the king honour the spy publicly; for, by so doing he will be letting out his own secret. (V.R.R.)

CHAPTER 60
THE WILL TO DO

591. He is said to have possessions who has devotion to work; he who is without it, can he be said to possess anything? (M.R.R.)

592. The possession of the will to do is true property; the mere possession of wealth passes away and abides not.

593. They who have the wealth of concentrated energy will never cry in despair that they have lost their wealth. (M.S.P.)

594. Behold the man who remitteth not ever from exertion; Good Fortune inquireth the way to his home and entereth there. (V.V.S.)

595. The height of the flower stalk of aquatic plants is that of the water; the greatness of men is in proportion to their mental energy. (M.R.R.)

596. Aim loftily whatever you think of. Have high ideals. Though they may fail they will not have the nature of failure. Continue to think highly.

597. Men of energy quail not in case of defeat or failure, as the elephant keeps up its majesty though it be smitten by deadly arrows. (M.S.P.)

598. Those who have no greatness and strength of mind will not acquire the joy of saying in the world, "We have exercised liberality".

599. Huge is the elephant and possessed of sharp-pointed tusks, but it trembles before the tiger.

600. Will-power alone is strength; those that have it not are mere trees, the only difference being in their human form. (B.G.)

WASE E 61
CATA NA VAKAWELEWELE

601. *Na kabukabua ni vakasavuliga* ena bokoca na cina ni vuvale.

602. Ko ira era gadreva na dokai ni nodra vuvale era sega ni taleitaka na vakawelewele.

603. Na vuvale ka sucu kina na tamata sesewa ka dau susuga na vucesa ena rusa.

604. Raica, ko ira na tamata ka ra sa dromu tu e na nodra vakawelewele ka ra sega ni cakava e dua na cakacaka dokai; ena rusa nodra i tikotiko.

605. Na vakawelewele, guiguileca, malumalumu ni yago kei na moce e va na waqa ni vakacegu vei ira era via vakarusai ira.

606. Dina ga ke vakalougataki e na i yau vakaitamera ni turaga ni vuravura 'qo, na tamata dau vakawelewele ena sega ni taqomaka rawa na i yau ko ya.

607. Ko ira era taleitaka na vakasavuliga ka ra sega ni cakava e *dua na cakacaka yaga era na ro*goca wasoma na vosa ni cudru kei na vakadiloi.

608. Kevaka e sa kabi e na dua na vuvale na vucesa e sa na yaco me ratou nodra bobula na kedratou meca.

609. Ke sa biu laivi na veivesu ni vucesa e sa na qai tukali na ca ka a solega na mata tamata ko ya.

610. Na Tui ka sega ni vakawelewele ena rawata kece na veika e a butuka na kalou-vu ka a vakarautaka na dela i vuravura.

WASE E 62
GUMATUA VAKATAGANE

611. Kakua ni tu vakasuka ka kaya, "E sa rui dredre" ka ni vakatotovo ena solia na kaukauwa me rawa kina na veika kece ga.

612. Kakua ni soro koso e na kena *veimama; ka ni ko vuravura* ena biuti ira tani na tamata dau cakava vakavo nodra cakacaka.

613. Na gumatua vakatagane e vakayavu kina na lagilagi ni cakavinaka.

614. Na caka-vinaka ni tamata sega ni tu vua na yalo-gu ena tawayaga, ka ni nona gumatua e vaka ga na dadatuvu ka tauri i seleiwau tu.

615. Ke wakia vata na marau, e na *veidomoni kei na cakacaka,* na tamata ko ya e sa na bokoca laivi na nodra leqa na wekana ka na yaco me nodra duru ni vakacegu.

616. Na cakacaka ena vure mai kina na i yau; na vucesa ena yaco kina na dravudravua.

617. Era kaya ni kalou-vu loaloa ni kalouca e vakaitikotiko e na vucesa, ia na kalougata e dau vakaitikotiko e na uto ni seniviavia e vakatau vei ira ka ra sega ni vakawelewele.

618. Ni sega na kalougata me vukei koya e sega ni ka vakamadua; ia ni sega vua na sasaga gumatua e ka vakamadua levu.

619. E dina ga ni kainaki, ni kevaka e sega ni vakakina na lewa, ena sega ni yaco rawa, ia na cakacaka, e a sasagataki vakatamata e dau vakavuana.

620. Ko ira na sasaga va'gumatua ka sega ni vakasuka se sauriva mada ga era na raica na daku i Rusa ni sa vakanadakui ira.

CHAPTER 61

AGAINST SLOTH

601. By the darkness of idleness, the Indestructible lamp of family will go out and be extinguished. (R.D.)

602. Those who wish the esteem of their family should never encourage sloth. (V.R.R.)

603. The family which has given birth to the ignorant man fostering ruinous indolence will perish before him.

604. Behold the men who are sunk in sloth and who turn not their hand to high and noble undertakings. Their house will go to ruin and their vices will grow apace. (V.V.S.)

605. Procrastination, forgetfulness, languor and sleep are the four boats embarked with pleasure by those who would destroy themselves.

606. Though blessed with all the wealth of the emperors of the world, the indolent will hardly attain any worthy gain. (B.G.)

607. Those who love idleness and do not engage in dignified exertions, will hear the words of rebuke and reproach. (R.D.)

608. If sloth comes to stay in one's family, it will make one the slave of one's enemies. (V.R.R.)

609. Should servitude to sloth be given up, the evils that came to the race and the rule will pass away. (M.R.R.)

610. The king who is not indolent will gain en masse all that was covered by the foot of the god who measured the world. (M.S.P.)

CHAPTER 62

MANLY EFFORT

611. Shrink not from any work saying, 'It is impossible' for endeavour will give you the strength to achieve everything.

612. Do not give up your task in the middle; for the world will abandon those who leave their task unfinished. (V.R.R.)

613. It is on the excellence of manly effort that the glory of benevolence has its abode. (M.R.R.)

614. The benevolence of one who does not put forth manly effort will fail, like the manliness of a coward with a sword in his hand.

615. Spurning pleasure, in love with work, a man wipes off the troubles of his friends and relatives and stands like a pillar for their support. (C.R.)

616. Labour will produce wealth; idleness will bring poverty. (R.D.)

617. They say that black goddess of ill-luck abides in sloth and that the goddess of wealth, whose abode is the lotus, rests on the effort of those that are not slothful.

618. To be without a fate that is favourable is no disgrace to any one; but to be without manly effort based on right knowledge is (indeed)) disgraceful. (M.R.R.)

619. Although it be said that, through fate it cannot be attained, yet labour, with bodily exertion, will yield its reward. (R.D.)

620. Those who strive strenuously, unflinchingly or perseveringly will see the back of even the relentless Fate.

WASE E 63

VAKANUINUI VINAKA E NA GAUNA NI LEQA

621. Dredre ga e na gauna ni leqa. E sega tale ni dua na i wali vinaka me uasivita oqo ka yacova ni da sa qaqa.

622. Na yalorarawa levu ena takali tani e na gauna e sa vakasama vinaka kina ko koya na tamata vuku ka vakayagataka nona vakasama.

623. Ko ira era sega ni leqataka na leqa era na vakavuleqa tale vei leqa.

624. Na leqa e vaka ga na kena takali ni qele sukusukura sa cebeta yani na i siviyara ke sa tiko na kena yalo.

625. Raica na tamata ka sega ni dromu na yalona e na kena yacovi koya na veileqa veitarataravi; era vakaleqai na veileqa oqori ni sa siviyara yani e na nona vakanuinui vinaka.

626. Ko ira li era dau solisoli e na gauna ni sautu era na leqa e na gauna ni dausiga?

627. Na yaĝo e mua ni sausau ni leqa, ko ira na rogo era sega ni okata na leqa ni kalou-ca me ka ni rarawa.

628. E sega ni qaraa na marau, e okata ga na leqa me ka vakavuravura; na tamata vaka oqo e sega ni kila na yalorarawa.

629. E sega ni yacovi koya na yalorarawa ni yalorarawa, o koya sa sega ni qaraa na marau e na marau.

630. O koya sa kunea na marau e na yalorarawa e sa na dokai nona rogo mai vei ira na kena meca.

WASE E 64

BALETI IRA NA MINISITA

631. Na minisita O koya e vuku e na lewa ni veika ni gauna, kei na veika e vakayacori, kei na kena vukutaki na veika dredre.

632. Na minisita O koya e tu vua na lewa maqosa ka matau me ra na tiko vinaka kina na lewe ni vanua, me kila na ka me vakayacori kei na veika me kua ni caka.

633. E minisita uasivi o koya e rawa ni tawasei ira rawa na tovata ka rawa tale ga ni marautaka ka vakadeitaka na veitokani ka vakaduavatataki ira na veimecaki.

634. E minisita uasivi O koya e rawa ni lewa vinaka na veika kece ka rawa vua me vakatulewa vinaka e na yalodei ka sega ni yamekemeke e na nona i vakaro.

635. Na loya uasivi e kila vinaka na lawa, e sega ni taqataqaya ia e bibi ga e na nona i vukivuki ka kila deivaki na sala me taura.

636. Ko ira era vuku ka kila-ka ena sega ni dua na ka e vakasugusugu e na nodra sasaga.

637. Na kena vulici na i vakarau ni cakacaka ka tauri mai na kena veiivola ni i vakamacala, e dodonu tale ga me vulici ka kilai na i tovo ni gauna eda donuya tiko, ka mai taurivaka na kena i vakarau.

638. E sa i tavi ni minisita me veivakasalataki e na ka dodonu mai na ka cala veitalia ke qai vakacalai mai e na sesewa ni Tui.

639. E uasivi cake me vitusagavulu na udolu na tamata meca ni Tui ka ca ni duabulu na minisita e tiko volekata tiko na Tui e na nona via vakarusai koya.

640. Ko ira na minista guguce era na sega ni rawa ni vakayacora nodra sasaga.

CHAPTER 63

OPTIMISM

621. Laugh when you meet misfortune. There is nothing like this to overcome it and pass on to victory. (C.R.)

622. Flood-like sorrow will vanish when the wise man thinks of it in his mind or spends his thought over it. (M.S.P.)

623. Those who do not trouble themselves about troubles, give trouble to the very troubles. (B.G.)

624. Before a man who is like a bullock pushing its way through uneven tracks, obstacles meet with obstruction. (M.R.R.)

625. Behold the man whose heart sinketh not even at a whole host of troubles arrayed against him; the obstacles in his path have themselves met with an obstacle.

626. Will those who do not stint in times of prosperity grieve that they are in straits, in times of adversity?

627. Knowing it is the body that is the target for troubles, the great do not treat misfortune as an affliction.

628. He who does not seek for pleasure, and considers troubles to be natural (such a man) never experiences sorrow.

629. He does not suffer sorrow in sorrow, who does not look for pleasure in pleasure. (R.D.)

630. He who finds pleasure in pain—his greatness will be esteemed by his foes. (M.R.R.)

CHAPTER 64

MINISTERS

631. A minister is one who is wise in the choice of means, time and action and skilled in execution of rare enterprise.

632. Resoluteness, interest in the subjects, erudition, discrimination and manly effort are the five qualities of a minister.

633. An able minister possesses the capacity to divide allies, to cherish and keep up existing friendships and to reunite those who have become enemies.

634. A minister should comprehend (the whole nature of an undertaking), execute in the best manner possible, and offer advice inspiring confidence and conviction.

635. A worthy counsellor knows the law, is calm and weighty in the expression and always knows the right course of action.

636. For those with sharp intelligence, and enriched by deep and wide learning, is there anything too subtle to be faced? (B.G.)

637. Those well-versed in the methods of action, according to books, etc. should understand the current ways of the world and act suitably.

638. The minister should give out decisively what is right and true though the king unwisely throws away his counsel.

639. Far better are seventy crores of enemies for a king than a minister at his side who intends his ruin. (R.D.)

640. Ministers without executive ability will fail to carry out their projects, though they may have contrived right.

WASE E 65

NA I SOLISOLI NI GUSU

641. Na veivakalougataki ni yame e sa ka kalougata dina; ka ni sa i solisoli kalougata ka sega ni dua na kalougata e rorova.

642. Na bula sautu kei na rusa e dau vu ruarua mai na cakacaka ni vosa (ni minisita), e sa dodonu sara me dau qarauni na ka e kainaka.

643. Na vosa e dodonu me dau qarauni me rogo kilikili e na gauna e vosa'aki kina me rawa ni yaco kina na veiyaloni.

644. Bera ni ko tauca nomu vosa, qarauna na nodra i vakatagedegede ni kila-ka ko ira era vakarorogo tiko; kevaka e rui vosa vakavuku ka sega ni ganiti ira ena sega ni taleitaki.

645. Vosataka nomu vosa, ka qarauna me kua tale ni dua na vosa ena tau mai me vakacalaa.

646. E sa i tovo ni tamata dodonu me vosa rogovinaka ka taura totolo na i balebale ni nodra vosa na tani.

647. E sega ni rawa me dua e rawati koya ka taukena na i walewale kaukauwa ni veivosaki, ka sega ni dau guiguileca se rere.

648. Ko vuravura ena sega ni bera e na muria na i vakaro nei koya ka dau tauca na vosa bibi ka kilikili.

649. Ko ira era sega ni vakayagataka na veivosa digitaki e vica e na i tovo uasivi e dodonu me ra qarauna vinaka nodra i tovo ni vosa.

650. Ko ira era sega ni rawa ni vakamatatataka vei ira na tani na ka era via tukuna era sa vaka ga na senikau rairai totoka ka sega na kena i boi.

WASE E 66

NA SAVASAVA KEI NA GUMATUA NI KA E VAKAYACORI

651. Na gadrevi ni veitokoni ena vure kina na i yau; ia na gadrevi ni cakacaka ena vure kina na veika kece e gadrevi.

652. Na cakacaka ka dodonu me biu laivi na kena e sega ni vakavurea mai e dua na ka vinaka se rogovinaka.

653. Ko ira era via rogovinaka, e dodonu me ra vakayawaki ira tani mai na veika ka na vakavuna na rogo ca ni yacadra.

654. Ko ira na dau vakadikeva vinaka na veika me ra raica vakamatatata na i balebale ni ka era na sega ni cakava e so na i tovo torosobu, veitalia ni donui ira na veigauna dredre.

655. Kakua ni cakava e so na ka ko na veivutuni kina ka kaya, "Sobo, na cava au sa vakayacora".

656. Veitalia ni viakana ko tinamu, kakua ga ni cakava e dua na ka era na rarawa kina e lewe vuqa.

657. E uasivi cake na vutu ni i kini ni bula dravudravua ka ca na vutuniyau e na ka butakoci.

658. Na sasaga era cakava ko ira era sega ni tarovi ira mai na ka vakatabui, dina ga ni ra na rawata, ia ena yacovi ira ga kina na rarawa.

659. Na veika e rawa mai na dave ni wai ni matadra na tani ena seyavu vata ga kei na seyavu ni wainimata. Na cakavinaka e rawa e na vakayalii ni ka e daidai ena kauta mai na kalougata mai muri.

660. Na kena sagai me maroroi na i yau rawa vakabutobuto e tautauvata kei na maroroi wai e na saqa qele tawa vavi.

CHAPTER 65
THE GIFT OF THE GAB

641. The gift of the gab is a blessing indeed; for it is a blessing apart and forms not part of other blessings. (It is superior to all other blessings).
642. As both prosperity and ruin are caused by words, one (esp. a minister) must guard against imperfection in his speech.
643. That is speech which is capable of captivating the friendly hearers and is delivered so as to attract even the unfriendly.
644. Understand your abilities and those of your hearers and then make your speech; for superior to it, there is neither virtue nor wealth.
645. Speak out your words, making sure that the word of none other can refute your own. (M.S.P.)
646. It is the nature of (faultless) men to speak with charm and to grasp the gist of the words of others.
647. It is impossible for anyone to conquer him by intrigue who possesses power of speech, and is unforgetful and fearless.
648. The world loses no time to follow the rare counsellor who speaks weighty things with orderly coherence and sweetness of expression. (C.R.)
649. Those who are not deft in the use of a few choice words in a clear manner will desire to be profuse in their speech. (M.S.P.)
650. Those who cannot expound unto others the knowledge that they have acquired are like the flower that has blossomed on its bunch but gives forth no fragrance.

CHAPTER 66
PURITY AND EFFICACY OF DEEDS

651. The efficacy of support will yield (only) wealth; but the efficacy of action will yield all that is desired. (R.D.)
652. Those actions should be given up which bring neither good nor fame. (M.R.R.)
653. Those who seek to be great, should refrain from everything that may tarnish their good name. (C.R.)
654. Those who see things steadily and clearly through, will never do mean things though they are fallen on evil times. (M.S.P.)
655. Never do acts of which you would have to grieve saying, "What is this I have done"; but if you have done, stop grieving over it and stop doing such things again. (B.G.)
656. Though you find your mother starving, do not do anything which will be condemned by the great. (V.R.R.)
657. Far better than wealth earned by disreputable means is the pinching poverty of the pure. (M.R.R.)
658. The actions of those, who have not desisted from doing deeds forbidden (by the great), will, even if they succeed, cause them sorrow. (R.D.)
659. All that is won by making others shed tears will vanish with tears shed by the 'winner'. All good deeds that are attended with loss now may prove blessings in *afterdays*.
660. To try to lay by wealth by means of guile is like trying to preserve water in a pot of (unbaked) clay.

WASE E 67

TUDEI E NA CAKACAKA

661. Na tudei e na noda cakacaka e i vakaraitaki ni tudei ni va'kasama: na veika kece ena tawa yagā ke sega ni tudei na va'kasama.

662. Na levei ni veika vakasugusugu ka mai sega yani ni gole tani baleta na vakalatilati e sai rau na rua na i dusidusi uasivi nodra na vuku.

663. Na kena vakarogoi na ka ni sa vakayacori oti e sa i tovo vakatamata; ia ni kacivaki e liu ni se bera ni vakayacori ena vakavu rarawa.

664. E rawarawa na kena kainaki, ia e dredre na kena vakayacori na ka e kainaki ko ya.

665. Na tudei ni ka era vakayacora na tamata rogo e na cakacaka e sa rawa ni ra yacovi ira sara yani kina na Tui ni vanua.

666. Ko ira era sa nakita na ka era na taura na ka era nakita kevaka e tudei vinaka tu na kaukauwa ni nodra vakasama.

667. Me kakua ni dua na cudru e tau ni laurai na taudaku wale ga; ka ni vuravura 'qo era tu kina na tamata era vaka na pini ni yava ni motoka ka qiqi tiko.

668. Ke ko sa tasereka oti na ka e na nomu veiwali, kakua ni soreva tale e na nomu i naki, sasaga ga.

669. Dina ga ni ko sa wawake e na sasaga oca e na ka ko cakava tiko, vosota ga ka tudei ko na qai rawata na vua ni sasaga.

670. Veitalia na tudei cava ena rawata e dua na tamata, ia ko vuravura ena sega ni gadrevi ira ka ra sega ni tudei e na nodra cakacaka.

WASE E 68

NA QARAVI NI CAKACAKA

671. Na i otioti ni ka e vakayacori na kena yacovi na lewa; ni sa yacovi na lewa e sa cala na kena vakaberai.

672. Vakaberaa na veika e dau vakaberai. Ia kua ni vakaberaa na ka e sega ni dodonu me bera.

673. Na cakacaka ni veivorati e uasivi e na vanua e gadrevi kina; na vanua e sega ni yaga kina tovolea tale e dua na i vadi.

674. Na i vovo ni cakacaka kei na i vovo ni meca ena kunei ni vaka na i vovo ni kama.

675. E lima na ka e dodonu me qarauni ni vakayacori e dua na ka: na i vurevure ni ka e sa tu, na kena i yaya, na kena gauna donu, na kena i cakacaka kei na vanua me vakayacori kina.

676. Vakasamataka na i naki, na ka ena vakabalatia kei na tubu levu ena rawa mai kina, qai vakayacori na kena cakacaka.

677. Na i vakarau ni kena caka na cakacaka vei koya sa tekivuna me rawata na yalo i koya sa kila na kena i walewale vuni.

678. Cakava na cakacaka me rawa tale kina e dua me vaka ga na kena toboki e dua na elefaniti mai na kena tagi-yaso tiko yani e dua tale.

679. E uasivi cake me rawai na yalo ni meca ka tawa yaga na via caka vinaka tiko ga vei ira na i tokani.

680. E na nodra rere ni malumalumu nodra Tui erā na gole kina na daunivakasala ka ra cuva vei ira na Tui qaqa ka muria nodra lewa.

CHAPTER 67
FIRMNESS IN ACTION

661. Firmness in action is (simply) one's firmness of mind; all other strength (like friends, forts and forces) are not of this nature. Even these will become useless without firmness of mind.

662. To avoid all obstacles before they affect, and not to turn away from one's purpose because of obstacles—these two are said to be the guiding principles of the wise.

663. So to perform an act as to publish it only at its termination is (true) manliness; for to announce it beforehand will cause irremediable sorrow. (R.D.)

664. It is easy for one to say, but it is difficult to do it in the said manner. (V.R.R.)

665. The firmness in action of those who have become great by their executive excellence will reach even the ruler of the land, and will be esteemed by all. (B.G.)

666. They who plan will get what they plan for, provided they have strength of mind.

667. Let there be no scorn on seeing the external appearance; the world has men who are like the axle pin of a big rolling car.

668. When thou had resolved upon a thing with all thy wits about thee, waver not but pursue thy purpose with vigour. (V.V.S.)

669. Though toil and troubles beset you in what you do, do with a firm will what will yield pleasure and profit in the end. (M.S.P.)

670. Whatever firmness one may attain, the world will not desire those who are not firm in action.

CHAPTER 68
THE WAY TO DO A WORK

671. The end of all deliberation is to arrive at a decision; and when a decision is come to, it is wrong to delay the execution there of.

672. Delay such things as call for delay. But never delay that which cannot be delayed. (V.R.R.)

673. Aggressive action, wherever it is feasible, is good; where it is not likely to be successful, try other means to attain your object. (C.R.)

674. The remnant of an action and of an enemy will, on reflection, be found as ruinous as the remnant of a fire. (M.R.R.)

675. Five things should be carefully cosidered in doing anything: the sources in hand, the instrument, the proper time, the nature of the action and the proper place for its execution. (V.V.S.)

676. Consider the aim, the obstacle, and the greatness of the ultimate gain and then resort to action.

677. The method of performance for one who has begun an act is to ascertain the mind of him who knows the secret thereof. (R.D.)

678. To make one undertaking the means of accomplishing another is like making one rutting elephant the means of capturing another. (R.D.)

679. One should rather hasten to secure the alliance (of one's foes) than perform good offices to one's friends. (R.D.)

680. Fearing that their weak king may quake with fear, ministers will bow before superior kings and accept their terms. (V.R.R.)

WASE E 69

NA MATAKI NI VANUA

681. I tovo uasivi ka gadrevi, sucu turaga, i vakarau vinaka ka veilauti vei ira na turaga e dodonu me taukena tu o koya me mataki ni vanua.

682. Yalodina vua nona Tui, buta vinaka e na vakavulewa, matau e na vosa ka dau qarauna na ka e kaya e dodonu me mataki ni vanua.

683. Me mataki ke rawa ni vosa e matadra na turaga e na vosa ka na dokai kina ko nona i liuliu.

684. Sa rauta me lako me mataki ni vanua o koya e sa sinai e na vuku, kila vinaka na veika vuku ka rairai totoka tale ga ka kilikili.

685. Sa rauta me mataki ni vanua o koya e dau vosa vakalekaleka (e na kedra maliwa na turaga i liuliu ni vanua tani) ka sega ni tauca na vosa malewa.

686. E sa rauta me mataki ni vanua o koya e vuli vinaka ka vosa doudou, kila tale ga na ka e dodonu me tukuni kei na kena gauna.

687. E uasivi cake me mataki ni vanua o koya e kila vinaka nona tavi.

688. Na ka e dodonu me taukena na mataki ni vanua na i tovo savasava, yalodina vua nona Tui ka mai yaloqaqa yani.

689. O koya e sega ni tata nona vosa e na gauna ni leqa me beci kina e dodonu me kauta nona i tukutuku na Tui.

690. Na mataki ni vanua uasivi o koya ena kauta na i tukutuku ni Tui ka la'ki solia tawa okata ni veileqa oqo e sa rawa ni na vakaleqai kina nona bula.

WASE E 70

NA I VUKIVUKI E MATA NI TUI

691. Ko ira era veiqaravi vua na Tui dogadoga e dodonu me ra vaka era tatalavi e na bukawaqa, kua *ni ra yawa* ka kua *ni ra rui* voleka sara.

692. Ko ira na minisitaa era sega ni kocova na veika era gadreva nodra Tui era na vakaiyautaki e na i yau tawa mudu.

693. Kevaka ko sega ni via sikalutu e na madua, ia vakagolei iko tani mai na veika caca, ena sega ni rawa me taqusi tani na kasami ke sa coba vei keda.

694. Ena vakasolokakanataki e na matadredredre na veivosa ni veivakacaucautaki e matadra na taukena na kaukauwa vakatui.

695. Kevaka e kilai ni dua tiko nona ka vuni na Tui, e dodonu me ra kua ni vakatataro na minisitaa, me ra na vakarogoca ga ni sa na qai tukuna vakaikoya mai na Tui.

696. Me kilai e liu na i kotokoto ni yalona (na Tui) e na kena gauna ganita me qai tukuna na minisitaa na ka ena taleitaki.

697. Tukuna vua na Tui na ka ena marautaka. Kakua ni tukuna na ka tawa yaga, veitalia ke ko vakasaurarataki kina.

698. Vakaitovotaki iko e na i tovo ganita vua na Tui. Kua ni vakacalai iko na nona se gone se nomudrau veiwekani.

699. Ko ira era sega ni yamekemeke e na nodra kilaa, era na sega ni vuki baleca e mata ni Tui, veitalia nodrau veiyaloni.

700. Ko ira era taura nodra veikilai makawa kei na Tui me i ulubale ni nodra vuki baleca e mata ni Tui ena yaco me ra rusa.

CHAPTER 69
THE ENVOY

681. A loving nature, high birth, and manners that captivate princes— these are the qualifications of the ambassador. (V.V.S.)

682. Devotion to one's sovereign, knowledge of politics, and well-considered and effective speech are absolutely essential qualifications for all envoys. (C.R.)

683. Behold the man who undertaketh to speak before princes words that shall profit his master; he shall be scholar among scholars.

684. Let him go as envoy who in abundant measure possesses *natural wisdom with well-tested* acquired knowledge of arts and sciences, and a pleasant look.

685. He is an ambassador who (in the presence of foreign rulers) speaks briefly, avoids harshness, talks so as to make them smile and thus brings good (to his own ruler).

686. He is an envoy who is well read and speaks with persuasion and without fear and who also knows what is fit for the occasion.

687. Foremost is he who knows his duty and speaks at the right time, the right place and with forethought. (M.R.R.)

688. The qualification of a faithful envoy are purity, the support (of foreign ministers) and boldness, with truthfulness in addition to the aforesaid three. (R.D.)

689. He who never falters in speech and never utters words that degrade him is fit to carry a message to the kings. (M.R.R.)

690. He is the ambassador who fearlessly seeks his sovereign's good though it should cost him his life (to deliver his message).

CHAPTER 70
BEHAVIOUR BEFORE KINGS

691. They who serve a fickle ruler should be like those that warm themselves at a fire standing neither too far nor too near

692. For ministers not to covet the things desired by their kings will, through the kings themselves, yield them everlasting wealth. (R.D.)

693. If you desire not to fall into disgrace steer clear of all grave failings; for once suspicion is roused, it is impossible for anyone to remove it. (V.V.S.)

694. Before a King, repress whispered words and interchange of smiles.

695. When it is known that the King has a secret, let not the minister be curious, let him not pursue the matter with prying questions; ; but let him listen to it when the king reveals it. (B.G.)

696. Knowing the (king's) disposition and seeking the right time, (the minister should in a pleasing manner suggest desirable and agreeable things.

697. Tell what please the ruler. Never tell, though they press you, what are unprofitable.

698. One should behave towards the king as befitting his splendour, never making light of him on the score of youth or kinship. (M.S.P.)

699. Those who are unshakable in their understanding, will not do anything displeasing to their king fancying that he holds them in esteem. (I.D.T.)

700. Thinking that the ruler is an old friend of his if one does unbecoming things, this (undue) liberty taken will bring sure ruin. (B.G.)

WASE E 71
NA DIKEVI NI I NAKI NI TANI

701. Na minisitaa ka kila rawa na i naki ni Tui e na nona raica ga e matana e sa i ukuuku talei ni vuravura ka ciri koto e na wasawasa tawa maca.

702. E dodonu me okati me kalou O koya e kila rawa na ka e tiko e yalodra na tani.

703. E dodonu vua na Tui me solia na ka (ga e gadreva) vua na tamata ka kila rawa na ka e gadrevi tiko e yalodra na tani.

704. Ko ira era kila rawa nodra i naki na tani ni se ibera ni tukuni vei ira e sa na duidui sara mai na nodra i vakatagedegede na tani.

705. Kevaka e dua e sega ni siqema rawa nodra i naki na tani e na nona raici ira e matana, e sa qai tawa yaga sara na matana.

706. Na mata (face) ena vakaraitaka na ka e tiko e na yalo, me vaka na i rairai ni yaloda e na iloilo.

707. Na mata (face) ga e dau vakaraitaka na cudru kei na marau ni yalo. E dua tale li na ka e talei cake mai na mata (face)?

708. Kevaka e dua e rawa ni kila na ka e tiko e yalona e dua na tamata e na nona raici koya ga, e sa na rawa me veiqaravi kei koya.

709. Kevaka e dua e rawa ni kila na ka e tiko e yalo ni tani e sa rawa vua na minisitaa ko ya me kila na Tui vulagi oqo e meca se i tokani.

710. Na i titoka i vakavakarau (measure) kedra na kainaka ni ra rarama e sega tale na vanua e tiko kina, e matadra ga.

WASE E 72
KILAI IRA NA SOQO TIKO

711. Solia vei ira na tamata vakaisolisoli e na vakayagataki ni vosa me ra vosa e na soqoni.

712. Ko ira na tamata vinaka ka ra matau e na vosa e dodonu me ra digia na soqo e ganita ka ra qai vosa e na ka era sa va'kasamataka oti.

713. Ko ira era kitaka me ra vosa e na soqo ka ra sega ni kila na kena i naki era sega ni kila na vakayagataki ni vosa, era tawa yaga tale ga e na veika kece.

714. E matadra na kila mo serau vaka na cina. E matadra na sesewa mo savavuka vinaka.

715. Na tawa dokadokaa ka sega ni dau surevaki koya me vosa e na soqo nodra na torocake e i tovo vinaka.

716. Na tawa dina e matadra na vuku ka ra a vuli vinaka e vaka na lutu tani mai na i tovo ni yalododonu.

717. Na nodra serau na vuku e dau kune ga vei ira ke ra matau e na vakayagataki vosa.

718. Na vunaú tiko vei ira ka ra kila matata na ka e kainaki tiko e vaka na suiya tiko na kau sa kadre cake tiko.

719. Ko ira era matau e na vosa e na soqo e dodonu me ra kua ni dau vosa e na nodra soqo na sesewa, veitalia ke caka e na guilecava.

720. Na vosa e na soqo ka sega ni da i yatu vata e vaka na sovaraka na wai ni tuka e na vanua veilolobo duka.

CHAPTER 71
READING ONE'S INTENTION

701, The minister who understands the king's mind by a look, will be a perpetual ornament to the world, which is surrounded by a never drying sea. (R.D.)

702. He should be considered as a god—he who reads without any doubt what is in the mind.

703. The king should even give whatever (is asked) of his belongings and secure him who by the indications (of his own mind) is able to read those of another.

704. Those who make out the aim of others without its being expressed in words may be alike in form with others, but are unlike others in other respects.

705. If a man cannot, by observation of another's face, perceive his purpose of what use are his eyes which are the most eminent of all bodily organs? (I.D.T.)

706. Like a mirror that reflects what is near it, face will show what passes in the mind. (V.R.R.)

707. Is there anything subtler than the face? Whether the heart is angry or glad it is the face that expresses it first.

703. Should there be one who can look into the mind and read what is therein, it would suffice to stand face to face (with him).

709. If a king has ministers who can understand the mind from variations in the look, they can find out from the eyes of foreign kings whether they are friends or enemies.

710. The measuring rod of those that call themselves subtle is, when thou search for it, nought alse but their eye. (V.V.S.)

CHAPTER 72
KNOWING THE ASSEMBLY

711. Let men of sagacity who understand the use of words study the assembly and address it with discretion. (M.R.R.)

712. The good men who know the usage of words and thus have an advantage should speak with sincerity well thought out ideas suitable to the occasion, knowing the effect their words have on the hearers. (B.G.)

713. The men that take upon themselves to address an assembly without studying its nature know not the usage of words, nor are they good for anything else.

714. Before the bright ones shine as doth the light! Before the dull be as purest stucco white!

715. The modesty by which one does not rush forward and speak in (an assembly of) superiors is the best among all good qualities.

716. To fail before the wise who have studied widely and with discernment is like a fall from virtue.

717. It is among those who are competent in the flawless use of words that the learning of a scholar shines. (M.R.R.)

718. Lecturing to those who have the ability to understand (for themselves) is like watering a bed of plants that are growing (of themselves). (R.D.)

719. Those who speak well in a good assembly ought not to speak in the assembly of fools even in forgetfulness.

720. Speaking to an assembly of men who do not belong to the same rank is like spilling ambrosia on a filthy ground.

WASE E 73

E NA TAWA REREVAKI NI SOQO

721. Na tamata yalododonu ka kila vinaka na i balebale ni vosa, ka sa kila oti tale ga na i naki ni soqo me vosa kina ena sega ni tata nona vosa ni levu na tamata.

722. Era na okati me ra tamata vuku ko ira era tauca rawa na vosa vakavuku taleitaki mai vei ira na vuku e na soqo ni vuku.

723. E lewe vuqa era bolea na mate e na rara ni i valu. Ia e lewe vica wale era rawa ni bolea na vosa e na soqo levu.

724. Vosa vakavuku ganita e na kedra maliwa na vuku, ia vulica mai vei ira na ka e ganita mo vulica.

725. Vulica vinaka na i balebale ni ka e na kena i tautau dodonu, ka mo na rawa ni sauma vakatitobu na taro.

726. Na i seleiwau, e tawa yaga vei ira na dadatuvu. E tawa yaga tale ga nodra kila-ka na vuku ka ra sega ni rawa ni vosa e na soqo.

727. Na nona kila-ka na tamata e datuvu ni vosa e na soqo e vaka na caliva ni i seleiwau e ligana na tamata dadatuvu e rara ni i valu.

728. Kevaka era kila e vuqa na ka, ena tawa yaga ga kevaka era sega ni vakamacalataka rawa e na nodra soqo na vuku.

729. Ko ira era vuku ka qai sega ni rawa ni vosa e na nodra soqo na vuku era okati me ra lolovira sobu mai vei ira na sesewa.

730. Ko ira era sega ni rawa ni vakaraitaka nodra vuli vinaka e na soqo levu, dina ga ni ra bula tu ia era sa vaka na mate.

WASE E 74

NA VU NI ROGO NI VANUA

731. *E vanua rogo ka bulabula vinaka kina na vua ni qele, ka ra vakaitikotiko kina na Talai ni Kalou kei ira na tamata vutuniyau yalododonu.*

732. A koro ganita e dau divi; e na kena vutuniiyau kei na kena torocake ni sautu.

733. Na koro ga na kena e dau cola rawa nona i colacola ka sauma rawa nona i vakacavacava.

734. Na koro ganita e tawa yacova na dausiga, yawa vua na viakana.

735. Na Matanitu uasivi e galala mai na veivala, veicacati, veilabati, me ra madua kina na Turaga.

736. Na Matanitu tiko e na i vakatagedegede e cake na kena ka sega ni vakamaduataki mai vei ira na meca. kevaka talu ga e vakamaduataki, ka sega ga ni dausiga.

737. Na yavu ni Matanitu na kena bai ni i valu kaukauwa, na wai vinaka ka drodro mai na kena delana ka mai suasua vinaka koto yani na kena qele.

738. E lima na i ukuuku ni koro, na i yau, sautu, e na kakana, mamarau bai ni valu vinaka kei na galala mai na mate ca.

739. Na koro e sega ni vutuniyau mai na turu ni buno e okati me koro, ia na koro e vutuniyau mai nodra buno na lewena e sega ni ganita me okati me koro uasivi.

740. Veitalia ni dua na Matanitu e vakalougatataki e na veisolisoli uasivi, ena sega ga ni rawata e dua na ka kevaka e sega na kena i lululu vinaka.

CHAPTER 73

ASSEMBLY

721. The pure who know the connotation of words having first ascertained the nature (of the assembly) will not falter in their speech before that powerful audience.

722. The most learned among the learned are those that are able to expound what they have learnt, before a learned audience in an impressive way. (B.G.)

723. Many, brave death on the battlefield; but only a few can face an audience fearlessly.

724. Before learned men give exposition of what you know in an effective manner and from those who have studied more, learn what there is still to learn.

725. Learn logic in accordance with grammar so as to give an effectlve reply without fear of the audience. (M.R.R.)

726. Of what use is the sword for the unvaliant? Likewise of what use is learning for the timid to face an assembly? (V.R.R.)

727. The learning of one afraid of an assembly is like the shining sword in the hands of an eunuch in a battle-field. (V.R.R.)

729. Though they have learnt many things, they are useless if they cannot expound effectively before a learned audience. (B.G.)

729. Those that possess learning but fear to face an assembly of worthy men will be esteemed lower than even the ignorant.

730. Those who are unable to expound their learning in an interesting manner, though alive, are yet like the dead. (R.D.)

CHAPTER 74

WHAT MAKE A COUNTRY GREAT

731. That is a great country where harvests never diminish, and where sages and worthy rich men live.

732. A worthy country is that which is desired for its immense wealth and which grows greatly in prosperity, being free from destructive causes.

733. That is a country which can bear a sudden inrush of burdens and pay its taxes regularly to the rulers.

734. A worthy country is that which continues to be free from starvation, irremediable diseases and destructive foes.

735. A country worth its name is free from factions, desolating civil strife and assassins harassing kings. (M.S.P.)

736. That is the top kingdom which is not harassed by an enemy, and which even if harassed does not experience want. (V.R.R.)

737. Surface and subsoil, water, well situated hills from which flow waters and an invincible fort are the limbs of a kingdom. (V.R.R.)

738. Wealth, harvests, happiness, (strong) defence and freedom from disease—these are called the five ornaments of a country.

739. The learned say that those are kingdoms whose wealth is not laboured for, and those not, whose wealth is only obtained through labour. (R.D.)

740. Though blessed with all the above characteristics, a country will not gain anything if a good ruler is not there. (B.G.)

WASE E 75

KORO NI I VALU

741. Na koro ni i valu e ganiti ira na dau kabai ira na meca. E uasivi tale ga e na taqomaki ni vanua mai vei ira na meca.

742. Na koro ni valu e dodonu me koto kina na wai ni gunu uasivi, galala e delana ka mudre.

743. Na veika e gadrevi e na koro ni i valu me cecere, vavaku na kena lalaga, maucokona ka tawa botei rawa.

744. Na koro ni i valu uasivi e galala levu na lomana ka qiqo na vanua e yadravi ka rawa tale ga ni vakayalolailaitaki na meca ka ra sogota tiko na sala ni kau kakana ki loma.

745. Na koro ni i valu tawa kabai rawa na kena e sautu vinaka tu ka rawa ni ra veivorati.

746. Na koro ni i valu uasivi e tawa vinaka tu e na veika vakarautaki ka uasivi na kena bai e na gauna e gadrevi kina.

747. Na koro ni i valu uasivi e sega ni rawa ni vakavuai e na kena vakaloloi se kabai vakavere.

748. Na koro ni i valu uasivi era sega ni dau guce na lewena, veitalia ni ra veisogoti tiko ni veivakaloloi ko ira era kaukauwa cake.

749. Na koro ni i valu rogolevu na kena e rawa ni vakamalumalumutaki ira na veisogoti tiko e na veivakaloloi.

750. Veitalia kevaka e dua na koro ni i valu e sa tu vua na veika kece oqo, ena sega na betena ke sega na uasivi ni vala vei ira na lewena.

WASE E 76

NA RAWA I YAU

751. Na i yau duadua ga e dau vukica na tamata tawa yaga me tamata yaga.

752. Era na sevaka kece na dravudravua, ka ra na doka na vutuniyau.

753. Na i yau e dau vakatokai me cina tawa boko ka na seyavu kina na buto se veisevaki meca, ka na botea tani tale ga na veiilati e so.

754. Na i yau ka rawa e na kena gaunisala dodonu ka sega ni qalini mai na veika tawa dodonu ena vuataka na yalododonu kei na bula marau.

755. Vakanadakuya na qara i yau ka sega ni lako vata kei na yalololoma kei na veilomani.

756. Na i yau ka dau biu tu mai na mate, na veika era a taukena na meca sa yaviti e dodonu me nona na Tui, se Matanitu.

757. Na loloma ga ka a sucu kina na gone; e a qai veiqaravi e muri e na nona veisusugi ko i yau.

758. Na nona veiyalayalati e dua ka tu e ligana na i yau e sa vaka e dua e sarava toka mai delana na nodra vala na elefaniti (yawa kina na leqa).

759. Laiva me kumuni na i yau; oqori ga na i sele e dau selevi kina nodra qaciqacia na meca; e sega tale ni dua na ka e gagata cake.

760. O koya e sa rawata rawa vakalevu na lagilagi kei na i yau ena rawata vakarawarawa cake na kena e rua tale, o ya na yalododonu kei na marau.

CHAPTER 75

FORTRESS

741. A fortress is essential to those who attack foes. It is equally an object of importance to those who defend themselves fearing foes. (M.S.P.)

742. A fort is that which owns a fount of waters crystal clear,
An open space, a hill, and shade of beauteous forest near. (Pope)

743. Height, thickness, solidity, and impregnability, these are the four requisites that (Military) science demandeth of fortresses. (V.V.S.)

744. A fort is that which has an extensive space within, but only small places to be guarded, and such as can destroy the courage of besieging foes. (R.D.)

745. That is a fortress which cannot be easily stormed, which is well stocked with food, and those within can easily maintain their stand and continue their attack.

746. That is a fortress which is stocked with all provision and has a good garrison for its defence in times of need. (M.R.R.)

747. That is the veritable fortress which cannot be captured by a regular siege or by storm or by treachery.

748. That is a fort whose inmates are able to overcome, without losing their ground, even though abler men have besieged it. (R.D.)

749. That fortress is famous which makes it possible for its defenders to destroy the besiegers even at the outset. (V.R.R.)

750. Even if a fort has all the above merits, it is of no use if the defenders lack excellence in action.

CHAPTER 76

HOW TO EARN WEALTH AND USE IT

751. There is nothing other than wealth which turns a man of no worth into one of great worth. (M.R.R.)

752. All will despise the poor; all will accord honour to the wealthy. (V.R.R.)

753. Wealth, called an unfailing lamp, goes to every place designed and dispels the darkness of enmity— removes all obstructions.

754. The wealth acquired with a knowledge of the proper means and without foul practices will yield virtue and happiness. (R.D.)

755. Discard and give up the making of wealth that comes unattended by compassion and love. (M.R.R.)

756. Wealth that falls to him as the only heir (for want of any other), wealth from the customs duty, and the spoils of slaughtered foes: these belong to the ruler (state).

757. Grace (of compassion), the child yeaned by love, is reared by the cherishing nurse, wealth.

758. An undertaking of one who has wealth in one's hands is like viewing an elephant-fight from a hill-top. (R.D.)

759. Let riches be gathered; it is the steel that cuts through the pride of foes; and there is nothing sharper. (M.R.R.)

760. They who have acquired glorious wealth in plenty will easily gain the other two together (virtue and pleasure). (M.S.P.)

WASE E 77
NA UASIVI NI DUA NA MATAIVALU

761. Na mataivalu qaqa e cokonaki vinaka tu ka tawa rerevaka na i lati e vuqa e sa i yāū talei ni Tui.

762. E dau kune ga vua na mataivalu qase na i vakarau ni yaloqaqa ka sega ni ravataka na leqa se na nodra kaba lesu mai na meca.

763. Veitalia na nodra soqoni vata na kalavo ka ra qolou e na domo levu vaka na vākudru ni wasawasa. Era na tilomi kece ga ke sa dalaga mai na gata.

764. Na mataivalu e dodonu me qoroi na kena e tawa kila na vakadrukai ka tawa kila na rawai e na i mari ka na lagilagi tu ga.

765. Na mataivalu ga na kena e rawa ni veivorati tiko, veitalia ni sa basika mai ko Yama na agīlosi ni mate ena veivorati ga yani vakararasea.

766. Na yaloqaqa, latoqatoqa vakaivalu, i tovo rakorako ni veidokai kei na i tovo vakadinati e sai koya e va na ka e dau yaco kina me sega ni vakadrukai na mataivalu.

767. Na mataivalu uasivi e kila na nodra i tutu ni vakarau kabakoro na meca ka veivorati sara yani ki vei ira na yamata.

768. Veitalia se rawata na veitaqomaki se kabakoro, na mataivalu e dau rawata nona lagilagi mai nona i vakarau.

769. Na mataivalu e sa na rawa me buturaki ira nona meca kevaka e galala mai na kakavorovoro rawarawa, sevaki kaukauwa kei na dravudravua.

770. Na mataivalu, veitalia ke bini kina na sotia tudei, ia ena sega ni rawa ni bula dede kevaka e sega na kena Turaganivalu.

WASE E 78
NA LATOQATOQA NI DUA NA MATAIVALU

771. Kua ni wavu tu e mata i noqu Turaganivalu, oi kemuni na meca. E lewe vuqa era sa mate kina.

772. E uasivi cake me da taura tu na saisai ka a calata na elefaniti ka ca ni da taura tu na kena ka sa lauta na "hare".

773. E dau kainaki ni nodra vorati kaukauwa na meca e i tovo ni yaloqaqa, ia e na so na gauna e dau okati me i tovo vakatagane na nodra vukei ni ra sa leqa tu.

774. Na tamata yaloqaqa na kena e sa coka oti na elefaniti ka qai vaqaraa tale e dua na moto, ka la'ki cavuta tale mai na moto ka sa coba tu vua na elefaniti.

775. Kevaka e sauriva se leve na mata cudrucudru ni dua na tamata yaloqaqa e na gauna e cokai yani kina e na moto, e sega li ni ka vakamadua vua?

776. Ni sa wilika tiko na toso ni siga na tamata yaloqaqa, e sa na okata me siga matewale ni sega ni yacovi koya kina e so na mavoa mai na rara ni i valu.

777. Ko ira era beca na bula e na vuku ni kena tete tiko na veika rogo, e sa i ukuuku wale ga na vesa ni yavadra.

778. Ko ira na yaloqaqa ka ra sega ni datuvutaka na takali ni nodra bula e na vala ena sega ni rawa me batabata nodra yalokatakata.

779. Ko cei e rawa ni kunea nodra cala na sotia ka ra sa solia nodra bula me vakayacori kina nodra vosa ni yalayala.

780. Kevaka e sa yaco na mate e na rāra ni i valu ka turu kina na wainimata ni Tui, na mate ko ya e dodonu me masulaki.

CHAPTER 77
THE EXCELLENCE OF AN ARMY

761. The conquering army which is complete in (its) parts and without fear of obstacles is the chief wealth of the king.

762. Nowhere but in an army with a long tradition can be found valour which is undaunted by danger even when reduced by repulses. (M.R.R.)

763. Even if all the mice gather and shout like the sea, of what avail will it be? One hiss of the serpent will do to kill all the mice!

764. That alone deserveth the name of army which knoweth no defeat, which is incapable of being corrupted, and which hath a long tradition of valour behind it.

765. That indeed is an army which is capable of offering a united resistance, even if Yama (the god of death) advances against it with fury. (R.D.)

766. Boldness, military pride, tradition of chivalry and trustworthiness are the four qualities that make a regiment invincible. (C.R.)

767. That is an army which knows how to stand the enemy's onset and then to advance resisting his vanguard (M.R.R.)

778. Incapable of defence or offence though it be, an army wins esteem by the splendour of its array. (M.R.R.)

769. An army can triumph (over its foes) if it is free from diminution, irremediable aversion and poverty. (R.D.)

770. Though an army may contain a large number of permanent soldiers, it cannot last if it has no generals. (R.D.)

CHAPTER 78
PRIDE OF AN ARMY

771. Stand not before my war-lord, O ye foes. Many who faced my war-lord now stand in stone. (M.S.P.)

772. It is better to hold the dart that has missed an elephant than that which has hit a hare.

773. They call the furious attack made against the enemy as valour; but at times of misery helping even the enemy is called the edge to the manliness.

774. The hero who after casting the lance in his hand on an elephant, comes (in search of another) will pluck the one (that sticks) in his body and laugh (exultingly). (R.D.)

775. If a hero winks his fierce-glancing or stern eye, when the lance is hurled at it, is it not a shame or a defeat to him? (M.S.P.)

776. Counting the days that have passed away, the brave soldier would deem those days spent in vain wherein he did not receive grievous wounds in battle. (C.R.)

777. They that disdain life for the the sake of fame that spreads—the anklets which they wear are of the nature of an ornament. (M.R.R.). Such valiant men fully deserve the additional beauty of the ornament.

778. The heroes who are not afraid of losing their life in a contest will not cool their ardour, even if the king prohibits.

779. Who can find fault with those (soldiers) who will lay down their lives to fulfil their vow?

780. If death is to happen (on the battlefied) bringing tears into the eyes of the ruler, (that) death is such as to be prayed for. (M.R.R.)

WASE E 79

NA VEITOKANI

781. A cava tale e tu e vuravura e dredre cake na kena rawati me vaka na veitokani.

782. Na nodra veitokani na vuku e vaka na cabe ni vula; ia nodra veitokani na sesewa e dau seyavu sobu vaka na dromu ni vula.

783. Nodra veitokani na tamata vinaka, ni vakabulabulataki wasoma, e vaka na talei ni i vola ni wiliki ka se baci wiliki.

784. Na veitokani e sega ni ka wale ga ni lasa kei na marau, e ka ni veivunauci votivotii e na gauna e sa butuseva kina e dua.

785. Na veitokani e sega ni ka wale ga ni vakaitikotiko vata se sota wasoma, e ka ni veiyaloni kei na yalovata.

786. Na veitokani e sega ni ka ni salavata ka veimatadredredretaki e mata; e sega, e ka ni veilomani ka marau kina na yalo.

787. Na veitokani dina na kena e dau tarova na muria na sala ki na rusa, ka veivakauqeti me golevi na bula, ka dau mai nodrau vata yani na colati ni leqa.

788. Na veitokani dina na kena e veivukei e na gauna ni leqa me vaka na totolo ni liga ka tarova na lutu ni i sulu vakatoga ka a tasere vakasauri.

789. A cava na i dabedabe vakatui ni veitokani? Na kaukauwa ga ka sega ni dau veisau e na veivukei e na veigauna kece.

790. Na veitokani ka dau kaya wale ga, "E veidredreti kei keitou, o keitou kei koya". Oqori na veitokani sega ni vakabauti.

WASE E 80

NA VEITOKANI DINA

791. E sega ni dua na ka dau veivakamavoataki me vaka na i tokani ka a sega ni se dikevi vinaka taumada.

792. Na veitokani ka vakayacora na tamata ka sega mada ni vakasamataka vinaka e liu e sa na rawa me vakavurea na yalorarawa ka na tini ki na i bulubulu.

793. Veitokani ga kei na kena ko sa dikeva oti vakavinaka nona i tovo nona kawa, na veika e leqa tu vua kei ira kece na wekana.

794. Veitalia ke sau levu, ia e uasivi ga na veitokani kei koya e kawa vinaka ka cata cata ni mate na veika vakamadua.

795. Qaqaa me nomu i tokani O koya e cata na i tovo ca, rawa ni turu na wai ni matamu e na nona vosa ka rawa ni dusia vei iko na sala dodonu.

796. E tu tale ga na yalosavasava e na kalouca; ka ni kalouca e i titoko ka dau vakarautaki (measure) kina na yalodina ni i tokani.

797. Ena tubu vua kaya na Bete,
Ke i tokani sesewa me bese.

798. Kua ni cakava na veika ena kino kina na utomu. Kua ni veitokani kei ira era na biuti iko e na gauna ni leqa.

799. Nodra veitokani ko ira era dau vuki tani e na gauna ni leqa e dau kama kina na yalo ni vakananau. veitalia ni sa mate na tamata.

800. Taura matua nodra veitokani na yalosavasava: ia talaca tani e na i yau na i tokani ka sega ni duavata kei vuravura.

CHAPTER 79
FRIENDSHIP

781. What is there in the world that is so difficult to acquire as friendship; and what other armour equalleth it as a defence against the machinations of foes?

782. The friendship of the wise resembles the waxing crescent; the friendship of the unwise fades away like the waning moon. (V.R.R.)

783. The friendship of the good, when continually cultivated, is like the beauty of a book when studied again and again. (M.R.R.)

784. Friendship is not for pleasant laughter, but for harsh advice, promptly to be given when one swerves from the right path. (C.R.)

785. Living together and constant meeting are not necessary for friendship; identity of feelings alone can create the right to it.

786. Friendship is not the companionship that smileth to the face; it is rather the love that delighteth the heart. (V.V.S.)

787. Friendship is that which prevents ways leading to ruin, persuades entry into ways (that are right) and shares the suffering in the time of adversity. (M.R.R.)

788. (True) friendship hastens to relieve the distress as readily as the hand of the man whose garment has slipped away.

789. What is the throne of friendship? It is the strength which, without any change, gives support on all possible occasions.

790. Even if friends just praise one another saying, 'He is so intimate with us, and we so much with him', such friendship will appear mean.

CHAPTER 80
TRUE FRIENDSHIP

791. Nothing is more harmful than friendship inconsiderately formed; for, after it hath once been made, it is difficult for those sincerely united in friendship to separate.

792. The friendship that is made by a man without reflection brings misery which might end at last in his death. (M.R.R.)

793. Make friendship (with one) after ascertaining (his) character, birth, defects, and the whole of one's relations. (R.D.)

794. Even by paying a price for it one ought to acquire the friendship of one born of a good family and who dreads disgrace.

795. Seek out the friendship of those who reprove evil, whose words make you shed tears and who are able to show you the right path. (M.S.P.)

796. There is virtue even in misfortune; for misfortune is the rod wherewith one can measure the loyalty of friends. (V.V.S.)

797. 'Tis gain to any man, the sages say,
Friendship of fools to put away.
(Pope).

798. Think not the thoughts that dwarf or depress the heart. Don't make friendship with those who will cut off from or desert you in times of distress. (M.S.P.)

799. The friendship of those that fail at the time of distress burns the heart when remembered even at the time of death. (M.I.S.)

800. Continue to enjoy the friendship of the pure; (but) renounce even with a gift the friendship of those who do not agree with the world of the great. (R.D.)

WASE E 81

VEITOKANI DREDRE

801. A cava na veitokani dredre? O koya ga na tawa cudru e na nodra doudou na i tokani.
802. Na yalo ni veitokani me rau veidredreti, me rau veiyalonitaka e na yalo veidouvaki na ka erau vakayacora.
803. A cava na betena nodrau veitokani makawa kevaka erau sega ni vakaraitaka e na nodrau i vukivuki na i tovo ni nodrau veidredreti.
804. Kevaka erau vakayacora e na vuku ni nodrau veitokani e dua na ka ka sega ni vakarogotaki, ko ira na vuku era na rekitaka e na kena taleitaki.
805. Kevaka e vakayacora e dua na ka ko nomu i tokani ko mani vakacudrui kina, okata ga me ka e a vakayacori ka sega ni i vakasamataki.
806. Ko ira era veitokani dina era na sega ni tamuduka nodra veiwekani kei ira na i tokani makawa.
807. Ko ira era vakayavutaka nodra veitokani e na veilomani ena sega ni takali rawa nodra loloma.
808. Ko ira era taleitaka na veidouvaki ni nodra i tokani ka ra sega ni via rogoca na veicala ka tukuni lo vei ira era na sega ni gulecava rawa na siga era kila kina ni ra sa vosacataki mai vei nodra i tokani.
809. Era na taleitaki e vuravura ko ira era sega ni vakacacana nodra veitokani dede kei ira nodra i tokani.
810. Ko ira tale ga na meca era na lomana na tamata ka sega ni vuki nona i tovo vua nona i tokani dredre.

WASE E 82

I TOKANI CA

811. Ke ra veilomani mai na tamata ca e na nodra via veitokani kei ca e uasivi me seyavu tani
812. E sega na yaga na nodra veitokani kei keda ko ira era via rawata wale ga na ka vei keda.
813. Ko ira na i tokani ka ra dau okata ga na ka me ra qaqota era vaka na yalewa saqamua ka na kaloko sobu wale ga ni sa soli vua na ka.
814. E uasivi cake me da tiko taudua voli ka ca na veikilai kei ira na tamata ka ra vaka na i vakarau ni ose tawa vakavulici ka moqe me kolotaki koya ka vodoka me lutu tu yani e na rara ni i valu.
815. E uasivi me kakua na veitokani kei koya ka na sega ni veivukei.
816. Na nodra veimecaki kei keda ko ira na vuku e uasivi vakamilioni mai na nodra veitokani kei keda ko ira na sese.
817. E uasivi vakatini na milioni na nodra vinaka na meca ke vakatauvatani kei ira na i tokani dau veiwali ka ra dau vakadredrei keda wale ga.
818. Vakalutumi ira tani vakamalua na i tokani ka ra sega wale ga ni vakaraitaka nodra sega ni rawa ni veivukei ia era vuna tale ga na kena vakacacani nodra i tovo na a bau vinaka tu.
819. Na veikilai kei ira na kainaka e dua na ka ka ra qai cakava e duatani tale na ka e rui ka rerevaki sara.
820. Tarovi iko mai na veitokani kei ira era vakaraitaka ga nodra i lomani iko e na gauna ni tiko taurua.

CHAPTER 81

INTIMACY

801. What is meant by intimacy of **friendship**? It is friendship which does not scorn the liberty (taken by **the friendship). (M.R.R.)**

892. Friendship consists of things done through the right of intimacy; to be pleased with such a right is the duty of the wise.

803. Of what avail is long-standing friendship, if friends do not admit as their own actions done through the right of intimacy.

804. If friends, through the right of friendship, do (anything) without being asked, the wise will be pleased with them on account of its desirability. (R.D.)

805. If thy friends do anything to offend thee, consider it the effect of thoughtlessness or of great familiarity. (F.W.E.)

806. Those constant in friendship will not forsake the society of those, who from old time have been faithful to them, even when they are injured by the connection.

807. They that have friendship based on affection never lose their affection even when wronged.

808. To them who appreciate the liberty of friendship and will not listen to offences that are reported it is a red-letter day when their friends offend them.

809. They will be loved by the world, who have not forsaken the friendship of those with whom they have kept up an unbroken long-standing intimacy. (R.D.)

810. Even enemies will love those who have never changed in their affection to their long-standing friends (though the latter had done something improper).

CHAPTER 82

EVIL FRIENDSHIP

811. Though evil men should all-absorbing friendship show,
Their love had better die away than grow. (Pope)

812. What matters it whether we gain or lose the friendship of selfish men who befriend us when it is profitable to them and leave us when it is not? (C.R.)

813. Alike are the friend that weighs his profit, the harlot that is bent only on receiving and the man that thieves. (M.R.R.)

814. It is better to be alone than to have alliance with people like the untrained and foolish horse which unseats the rider and flees from the battlefield. (B.G.)

815. It is better not to make the base friendship with the low that never come to one's rescue.

816. The enmity of the wise is ten million times better than the intimacy of fools. (V.V.S.)

817. One stands to gain ten million times greater good from the foes than from those laughing friends who merely laugh and make us and others laugh and who do not possess real love. (B.G.)

818. Quietly drop out the friendship of those who not only plead inability and do not help where they could, but also make even the possible ones impossible. (B.G.)

819. The association of those who say one thing and do another is certainly injurious even in the dream state. (M.S.P.)

820. Avoid even the least approach of the friendship of those who would show love to you in private but ridicule you in public.

WASE 83

VEITOKANI VAKALASULASU

821. Na nodra i tovo ni veitokani mai vei iko ko ira era via veikilai ga e na via rawa-ka e vaka na i lalago kaukamea (*anvil*) *na* nodra i tovo mo vakataqari kina *mo qai lautuki e na i tuki.*

822. Na nodra i tovo ni veitokani ko ira era vaka era wekada ka *mani* sega ena veisau totolo na yalodra *vaka na i tovo ni yalodra* na yalewa saqamua.

823. Era tamata vuku titobu beka ia era na sega ni rawa ni tamata yalo vinaka kevaka era sega ni vakaturagataka nodra i tovo e na loloma dina.

824. Vakayawaki iko tani mai vei ira era vakamatavulo wale tu ga e na dredre kamikamica, ia na yalodra e sinai tu e na veicati.

825. Veitalia sara ga se oga cava e sa sega ga ni dodonu me nuitaki na nodra vosa ko ira e sega ni tiko vei iko na yalodra.

826. Veitalia se rogo kamikamica vakacava nodra vosa, ena kilai tani ga nodra vosa na meca.

827. Me vaka ni dau tukuna na ca na kalolo ni dakaititi, e vaka tale ga kina nodra vosa vinaka na meca.

828. Na roqoliga vakaloloku ni meca me vaka e masu tiko me qarauni, ka ni roqota vuni tiko na i yaragi.

829. Vei ira era vakaraitaka nodra veitokani e taudaku ka ra cati iko e loma, vakaraitaka nomu *veitokani ka veidredrevaki kei* koya, ia qarauna me seyavu tani nomudrau veikilai.

830. Ni sa yaco mai na gauna ka ra vaka kina era veitokani mai ko ira na meca, vakaraitaka sara na matamu vinaka ia qarauna ga.

WASE E 84

I VALAVALA LIALIA

831. A cava li na i valavala lialia? Sai koya ga na kabita tiko na veika e veivakamavoataki ka biu*ti laivi na veika uasivi.*

832. Na i valavala lialia ni veiivalavala lialia kece ga na gadreva me vakayacori na veika vakatabui.

833. Na tawa madua, tawa veigolevi (ki na ka uasivi) oqori sara ga e vakayavu koto kina na bula nona na tamata sese.

834. E sega ni dua na sese levu cake me vakataki koya e sa vuli vinaka *ka kila-ka ka qai vunauci ira* na tani ia ka sega ni lewai koya *rawa vakavinaka.*

835. Na sese e rawa ni rawata nona *eli e na dua wale ga nona sucu* ka mai rarawa tu yani e na no*na vitu kece na sucu.*

836. Na tamata sese ka sega ni kila *na i tovo ka qai via cakava e* dua na cakacaka ena sega ni tawa rawata wale ga, ena vakaqato na yavana e na sinucodo.

837. Kevaka e dua na kalougata ni i yau e yacova e dua na sese, era *sa na kana mamau ga kina na* tani ka ra mai walokai tu ya*ni na wekana dina.*

838. Na tamata sese e bula tiko ga e *na nona i yau e sa vaka ga na* marau ni tamata lialia.

839. E *dina e kamikamica nodra lo*loma na sese. E sega ni dua na ka ena vakatagatagasa e na gauna ni veikalikali kei ira.

840. Na *nona curu yani e dua na ta*mata sese e na nodra soqo na vuku e vaka na sagasaga ni dua na yava duka e vakatataqa e dela ni loga.

CHAPTER 83
FALSE FRIENDSHIP

821. The friendship of those who are not but who pretend to be friendly towards you serves like the anvil to hammer you when a suitable opportunity offers itself. (M.S.P.)

822. The friendship of those who are not but who seem to be kinsmen will change as the heart of the prostitutes.

823. Though they may be men of wide and deep learning, they cannot behave like men of good heart if they do not have the ennobling touch of love in them (B.G.)

824. Be in dread of dissemblers who wear a sweet smile on their face, but are at heart full of hate. (M.R.R.)

825. Whatever may be the affair it is not proper to rely on the words of those whose hearts are not with you.

826. Though many goodly words they speak in friendly tone,
The words of foes will speedily be known. (Pope).

827. Since the bending of the bow bespeaks evil, one should not accept (as good) the meek words of one's foes.

828. The folded hands of the enemy in an attitude of devotion, conceal a weapon. Likewise his false tears. (V.R.R.)

829. To those who show friendliness outwardly while inwardly despising you, affect great friendliness laughing with them but (at the same time, inwardly) make that friendship die. (B.G.)

830. When time shall come that foes appear as friends, look like a friend in the face and avoid being friendly at heart.

CHAPTER 84

FOLLY

831. What is the thing called folly? It is to cling to what is harmful and give up what is good. (M.R.R.)

832. The folly of all follies is to desire to do what is forbidden.

833. Shamelessness, indifference (to what is desirable), want of love, aversion (to right and worthy things)—these form the characteristic behaviour of a fool. (B.G.)

834. There is no bigger fool than the man who has studied and acquired much knowledge and also preaches to others, but who does not govern himself. (C.R.)

835. A fool can procure in a single birth a hell into which he may enter and suffer through all the seven births. (R.D.)

836. If a fool who knows not how to act undertakes a work, not only does it fail but he will wear fetters

837. If the fool should come by a great fortune, it is strangers that will feast and his kindred will only starve. (V.V.S.)

838. When fool's hands grasp wealth's increase, 'twill be

As when a mad man raves in drunken glee. (Pope).

839. Exceedingly delightful indeed is the friendship between fools; for at parting there will be nothing to cause them pain.

840. A fool's entry into the assembly of the wise is like one's unclean foot on the bed. (V.R.R.)

WASE 85

SESEWA

841. Na gagadre ni veigagadre kece ga na gadrevi ni vuku, na gadrevi ni veika tale e so e sega ni okati e vuravura me gagadre.

842. Ni sa soli i loloma e dua na sese ka solisoli e na yalona ga vakaikoya, e sa na kalougata o koya ka ciqima na i loloma.

843. Na yalorarawa ka ra vakavurea ga vakaiira vei ira ko ira na sese e sega ni bau rawa mada ga vei ira na meca me ra vakayacora.

844. Na ka e vakatokai me gadrevi ni vuku na kIa era dau kaya na tamata tawa yaga me "Keimami vuku".

845. Na nodra vakalasulasuya na sesewa vei ira na vuku ni ra sa vuku e sa rawa ni ra vakatitiqataka kina vakaiira nodra kilaka ko ira na vuku vakaiira.

846. A cava na betena noda vakaisulu kevaka e luvawale tu noda i tovo?

847. Na vuku ka dogadoga e dau rawa ni vakamavoataki koya tale e na veika kIa dau cakava e na nona vuku lialia.

848. Na vuku e sega ni dau via rogoca na i vakasala e vuku lialia ka na yacovi koya tu ga na leqa e na nona bula taucoko.

849. O koya e via vakatavulici ira na sese ena yaco me sese tale ga, ka ni ko ira na sese era na raica ga na ka era dau raica e Ilu.

850. O koya ka sega ni muria na gaunisala ka sa ta tu e vuravura ena okati me tevoro e dela i vuravura.

WASE 86

VEISEVAKI

851. Na matetaka levu ka dau vakavuna tiko na nodra tatawaswase na veikabula e vakatokai vei ira na vuku me veisevaki.

852. E dina ni dau vakayacori na veika cala e na vuku ni veisevaki, ia e uasivi me kakua ni vakayacori na veiKa ca e na vuku ni veimecaki.

853. Kevaka wale ga e vakanadakui na matetaka ko ya ka yacana na veisevaki, e sa na qai vuataki na lagilagi tawa mudu.

854. Ni sa seyavu na veisevaki, na rarawa ni veika rarawa kece ga e sa na qai yaco mai na marau ni veika marautaki kece ga.

855. E rawa li ni dua e uasiviti koya ka sa sega vua na veimecaki?

856. Na gula nei koya ka kaya ni kamikamica na veiuasiviti e na veimecaki ena yaco vua na leqa kei na rusa.

857. Ko ira era susuga na veisevaki era na sega ni raica na lagilagi ni cina ni ka dina.

858. Na vorati ni veisevaki ena yacovi keda kina na vakacegu, vutuniyau, kei na bula marau.

859. Na galala mai na veisevaki e vakatakilakila ni tu vinaka. Ia ke tu na veisevaki e sa i vakatakilakila ni sa tu na rusa.

860. Na loloma e dau vure mai kina na reki lagilagi ni bula yalododonu.

CHAPTER 85

IGNORANCE

841. The want of all wants is the want of wisdom, the want of *other things the* world does not hold as a want. (M.R.R.)

842. When a *fool* bestoweth a gift of his own free will, it is simply the good fortune of the receiver and nothing else. (V.V.S.)

843. The suffering that fools inflict *upon themselvse* is hardly possible even to foes. (R.D.)

844. What is called want of wisdom is the vanity which says, "We are wise". (R.D.)

845. The pretentions of a fool to the learning that he does *not* possess beget doubts even about the faultless learning that he does possess. (M.R.R.)

846. Even to cover one's nakedness would be folly, if (one's) faults were *not* covered (by forsaking them). (R.D.)

847. The fool who, without keeping it for himself negligently reveals precious counsel does, *of* his own accord, a great injury to himself.

848. Advised, he heeds not; of himself knows nothing wise;
This man's *whole* life is all one plague until he dies. (Pope).

849. He *who tries* to teach the fool befools himself; for the fool sees only as he saw before.

850. He who denies the existence of what the world believes in—(he) will be held as an evil spirit that walks the earth. (M.R.R.)

CHAPTER 86

HOSTILITY

851. The disease which fosters the *evil of disunion among* all creatures is termed hatred by the wise. (R.L.)

852. Though offence is given with hostile intentions, it is best not to do evil out of enmity. (M.R.R.)

853. If hostility, that dire disease, be shunned, it will yield a man endless *everlasting fame* (M.S.P.)

854. When hostility, the woe of woes, *ceases to exist,* it will yield the pleasure of pleasures. (M.S.P.)

855. If men from enmity can keep their spirits free,
Who over them shall gain the victory? *(Pope)*

856. The *life of him who* says it is sweet to excel another in hatred will soon come to trouble and perish.

857. Men of harmful talents with a taste for malice cannot see the very truth leading to victory, fame and greatness. (B.G.)

858. Shrinking back from hatred will yield weal, wealth and happiness, *indulging in* its increase will hasten ruin.

859. At the approach of weal, wealth and happiness one will not think of hatred; (but) to secure one's *ruin, one will look to* its increase.

860. From enmity do *all afflictive* evils flow;
But friendliness doth wealth of kindly good bestow. (Pope).

WASE 87

NA VEIMECAKI

861. Kakua ni veimecaki kei ira na kaukauwa cake mai vei iko, ia vei ira na malumalumu sobu mo kakua ni soreva vei ira.

862. O koya e sega vua na loloma ena sega vua na kaukauwa ka sega ena tokoni koya. Ena vorata beka vakacava na cabe ni meca?

863. O koya e dadatuvu, e sega ni kila e dua na ka, erau na sega ni yalovata e dua, e tamata mamaqi. Ko ira vaka oqo era dau rawai rawarawa mai vei ira nodra meca.

864. O koya e sega ni tarova rawa nona cudru ka sega ni vunitaka rawa nona ka vuni ena rawai tu ga e na veigauna.

865. O koya ka sega ni muria na sala dodonu se muria na lawa ena sega ni kauwaitaka nona cudruvi ka na sega vua na veika uasivi.

866. E kidavaki na meca ni tui ka sa mataboko e na nona cudru ka sivia nona gagadre.

867. O koya ka tekivuna e dua na ka, e qai cakava na ka e veimecaki kaya, e sa dodonu me tauri e so na kena meca veitalia a cava e kena i sau.

868. Kevaka e dua e sega vua na yalododonu ka bini vua na i vau e vuqa, ena sega nona i to, oqori ga na ka era vinakata na kena meca.

869. Na datuvu kei na sesewa e dau marautaka na meca.

870. Na lagilagi e sa waraki koya tu mai ka sega ni veilalitaki ira na sesewa.

WASE E 88

NODRA DIKEVI NA MECA

871. Na ka i tovo ca ka yacana na veimecaki e sega ni dodonu me gadrevi, veitalia ke ka ni veiwali wale ga.

872. Veitalia ni ko douvaka na i seleiwau, ia mo qarauni iko mai na matanipeni.

873. O koya sa tao e na nodra loma ni bai ni cudru na lewe vuqa e sa lialia cake mai vei ira na tamata lialia.

874. Ko vuravura e vauci tu vei koya na tamata i tovo vinaka ko ya ka dau nona i vakarau me vukici ira na veimecaki me ra veilomani.

875. O koya e sega nona i to, ka rua ga nona meca, e dodonu me veiyaloni kei na dua vei rau.

876. Veitalia kevaka e tamata vakabauti se sega, ia e na gauna ni veivala kakua ni vakabauti koya se veiyaloni vata kaya.

877. Kakua ni vakasolokakanataka nomu leqa vei ira na i tokani ka ra sega *ni okata me ka bibi;* kakua ni vakaraitaka vei nomu *meca na vanua ko malumalumu* tiko kina.

878. *Kevaka e dua e sa kila na i tuvaki* ni leqa ka kitaka sara na *kena i tatabonaki me taqomaki* koya kina, e sa na qai la'ki kasura sobu na qaciqacia nona na meca ka lokini vakaikoya.

879. Tamusuka laivi na vunikau vakavotona ni se kau lailai, kevaka e sa tubu me levu e sa na votoka na liga i koya ka via saga.

880. Ko ira era na sega ni rawa ni vorata na qaciqacia ni kedra meça era na mate dina ga.

CHAPTER 87

ON ENMITY

861. With stronger than thyself, turn from the strife away;
With weaker shun not, rather court the fray. (Pope).

862. He who has no affection, has no staunch allies and is weak in himself—how can he subdue the might of his enemy? (M.R.R.)

863. He is a craven, he knows nothing, he agrees with none, he is a miser. Such a one will fall an easy prey to his enemies.

864. He who neither refrains from anger nor keeps his secrets with self-control will at all times and in all places be easily conquered by all.

865. A pleasing object to his foes is he who looks not to virtuous path, does nothing that is appropriate, dares not for reproach and is not possessed of good qualities.

866. Welcome is the enmity of a king who is blind in his wrath and excessive in his lust (M.R.R.)

867. He who starts an enterprise but does what is prejudicial to it—his enmity should surely be purchased at some cost even. (M.R.R.)

868. If one has no virtues and has many vices, he will have no allies and this is a source of strength to his enemies.

869. The joy of victory is never far removed from those
Who've luck to meet with ignorant and timid foes. (Pope)

870. Fame will never attend a man who has not gained the least object (victory) by contending against the illiterate foe (M.S.P.)

CHAPTER 88

KNOWING THE ENEMY'S STRENGTH

871. That ill-natured thing called enmity should not be desired even in jest. (M.S.P.)

872. Even if you incur the enmity of those whose ploughs are their bows, (warriors), do not incur the enmity of those whose ploughs are their words—(the wise).

873. He who, being alone, incurs the hatred of many is more foolish than even mad men.

874. The world abides in the greatness of that good-natured man who behaves so as to turn hatred into friendship. (R.D.)

875. One who has no ally but two adversaries must befriend one of them. (V.R.R.)

876. Whether he is trusted or not, In the time of adversity let him be neither trusted nor estranged. (M.R.R.)

877. Whisper not your troubles to friends who cannot divine them; betray not your weakness to your enemy. (V.R.R.)

878. If one understands the situation, accomplishes the needful and defends oneself, the pride of one's foes will fall. (M.R.R.)

879. Fell down thorn-trees while yet they are young; for when they are overgrown they will themselves cut the hand that attempteth to fell them. (V.V.S.)

880. They will surely die at a (mere) breath, who cannot bring down the pride of their enemies.

WASE E 89

KEDA MECA LO

881. Na vanua rugurugua kei na drekeniwai drodro ena sega ni taleitaki kevaka e dewa mai kina na mate ca; e vaka kina ko ira na wekada yalo ca, kevaka era vakatubu rarawa vei keda.

882. Kakua ni rerevaki ira nomu meca (kilai levu) veitalia ke ra vaka tiko mai na i seleiwau; ia ko ira na meca lo ka ra veiwekani vakalasulasuya voli kei iko e dodonu mo rerevaki ira.

883. Rerevaki ira na meca lo, kevaka e sega era na voroki iko e na gauna sara ga ko leqa tu kina.

884. Kevaka e dua tiko na meca lo ka sega vua na loloma, ena vakayacora e dua na ka levu me ra tiko veivala kina na veiwekani.

885. Kevaka era vuni lo tiko na meca, era na vakayacora na leqa vei ira na lewe vuqa ka rawa ni yaco kina na leqa.

886. Kevaka era tubu cake na meca e na kedra maliwa na tamata veilomani, e sa na ka dredre me levei na mate.

887. Na i sogo ni kuro e sega ni rawa ni sogo kina vakadua na kuro me duavata kei na kuro. E vaka kina na nodra tiko na meca e na keda malwa, sega ni rawa na duavata ni veiyaloni.

888. Na vuvale ka tiko kina e so na meca lo ena yavu ga mai vaka na kaukamea sa faeletaki.

889. Na veisevaki lo e dau veivakarusai, veitalia kevaka na lailai ni sore ni wiriwiri.

890. Na vakabure vata tiko kei na tamata i tovo dau veivereti e vaka na vakabure vata kei na gata gaga.

WAST E 90

KUA NI VAKACUDRUI IRA NA KAUKAUWA

391. Na qaqarauni levu duadua ni nona taqomaki koya vakaikoya e dua na tamata na nona qarauna me kakua ni cavuta e dua na vosa me cudru kina e dua ka kaukauwa cake mai vua.

892. Kevaka e dua na tamata e i tovo duatani vua e dua ka kaukauwa caka mai vua ena rusa.

893. Na qara veivala kei ira na kaukauwa e tautauvata kei na qaraa na rusa.

894. Na nona veivakamavoataki na tamata malumalumu vua na tamata kaukauwa e vaka na yalova tiko e na ligana ga vakaikoya me lako mai vua na Kalou ni Mate.

895. Ko ira na bolea me tau vei ira na cudru nona na tui kaukauwa era na sega ni bula.

896. Ko ira na kama e na yameyame ni buka e dau rawa ni ra bula. Ia ko ira ka ra vakacudrui ira na kaukauwa e sega ni rawa ni ra dri bula.

897. A cava na yaga ni tu vinaka kei na vutuniyau kevaka e dua e dau vakacudrui ira na kaukauwa.

898. Kevaka era vinakata na veivakarusai ko ira na tu vei ira na kaukauwa era na rusa kece ko ira na tu dei e dela i vuravura.

899. Kevaka era cudru katakata ko ira na yalayala tu vakayalo e sa na rawa me lutu mai nona i tikotiko o koya na tui ni veikalou vu.

900. Ko ira sara mada ga era tokoni kaukauwa tu era na sega ni bula ke sa cudru o koya ka tu vua na kaukauwa vakayalo.

CHAPTER 89

ENMITY WITHIN

881. Shade and water are not pleasant, if they cause disease; so are the qualities of one's relations not agreeable, if they cause pain.

882. Dread not your (open) enemies who are like swords, but dread the contact with covert foes who profess themselves to be your kinsmen.

883. Fear internal enmity and guard yourself; (if not) it will destroy (you) in an evil hour as surely as the tool which cuts the potter's clay. (R.D.)

884. Should there be a secret enemy whose heart is not in sympathy he would create many an evil causing estrangement among kinsfolk. (M.R.R.)

885. If enmity lurks in secret in kindred, it will cause multitude of evils and do you to death.

886. If discord arises among those who are in concord, hard is it anytime to escape death.

887. Even though the lid of a container can very well fit it can only be superficial; similarly real unity is impossible in a community if internal enmity crops up.

888. A family subject to internal hatred will wear out and lose its strength like iron that has been filed away. (R.D.)

889. Hidden hate is ruinous, small as the shred of a sesame though it be. (M.R.R.)

890. Living with one not in concord is like dwelling in a hut with a cobra in it.

CHAPTER 90

NOT OFFENDING THE GREAT

891. The safety of safeties for one who looks to his safety is not to talk or think low of the ability of one who is able to execute whatever he takes to do. (B.G.)

892. Should a man behave with indifference to the great, it would bring him, through these great men, evils that are irreparable. (M.R.R.)

893. If ruin is desired, let offence be given without heeding advice to them that are so mighty as to ruin (their enemies). (M.R.R.)

894. The weak man doing an injury to men of might and power is like beckoning the god of Death with his own hands to come to him.

895. Those who have incurred the wrath of a mighty ruler will not exist wherever they may go.

896. They who are caught in flames may survive the conflagration. They who offend the great ones will have no escape. (M.S.P.)

897. If worthy men of mighty virtue frown, of what avail would the splendid auxiliaries and mighty riches be?

898. Should they who are mighty as the mountain think of ruining, even men of firm standing in the world would perish with all their kin.

899. If those of exalted vows burst in a rage, even the king of gods will fall from his place and lose his sovereignty.

900. Even those who have the most solid of supports will not be saved if men of great spiritual power frown on them. (V.V.S.)

WASE E 91
KO IRA NA MURIA NA VOSA NI YALEWA

901. Ko ira yadua na tagane era dau muria na lewa ni watidra e dau seyavu nodra lagilagi, ka ra beci.

902. Na i yau nona na tagane lewai koya ko watina yalewa e ka wale ga ni veiwali vei ira na tamata.

903. Na dadatuvu ni tagane ka dau vakarorogo vei na watina ena dau vakavuna nona madua e na kedra maliwa na tamata.

904. Na tagane sa ravataki na watina e sa sega ni ganiti koya tale ga ko Lomalagi. Veitalia nona i tovo vinaka, ena sevaki ga.

905. Na tagane sa rerevaki na watina ena rere tale ga ni cakava na veika yaga.

906. Ko koya yadua na tagane sa dau rerevaka na liga dau veimoku nei na watina e sa sega ni dodonu me okati me tagane.

907. Nodra mamadua vakayalewa na yalewa e uasivi cake na kena velavela mai na nodra i tovo na tagane muria na vosa ni yalewa.

908. Ko ira era muria ga na vosa ni watidra yalewa era na sega ni rawa ni vukea na wekadra se me ra cakava e so na ka savasava.

909. Ko ira na bobula vei ira na yalewa era na sega ni vakayacora rawa na veika dododnu ka kilikili.

910. Ko ira na tagane vakayavutaka dei nodra i tovo era na sega ni bobula vei na watidra.

WASE E 92
KO IRA NA YALEWA E SALA

911. Na kamikamica ni nodra vosa na yalewa e sala ka ra soli ira wale ga e na vuku ni i yau ka sega ni baleta na dodomo e dodonu me qarauni ni rawa ni veivakaleqai.

912. Qarauni iko mai vei ira na yalewa ni gaunisala ka ra i tovo ca ka kamikamica na gusudra, ia e toka wale ga e yamedra, sega ni lako mai loma.

913. Na nodra i moko na yalewa saqamua e sega na kena duidui ni mokoti e dua na yago ni mate e na rumu buto.

914. Ko ira na tagane era qaraa na tu vinaka kei na lagilagi era na vakayawaki ira mai na nodra veirawai na yalewa saqamua.

915. Ko ira na tagane yalomatua era na sega ni sikalutu vei ira na yalewa ka ra volitaki ira kivei ira na tagane kece ga.

916. Ko ira na tagane ka ra via qaraa na i tutu dokai era na sega ni tacori e na i moko ni ligadra na saqamua.

917. Ko ira wale ga na tagane ka ra sega ni vaca dei tiko na salatu ni yalododonu era na qaraa na i moko ni ligadra na yalewa saqamua.

918. Ko ira na tagane ka ra sega ni kauwaitaka nodra veivakaisini na yalewa saqamua e na veimoko lasulasu era vaka na tamata curumi tevoro.

919. Na dravia ni vu ni tabadra na yalewa saqamua e vaka na tobu ni bukawaqa mai eli era dau dokoulu kina ko ira na tamata sesewa.

920. Ko ira na yalewa yame basoga era gunu ka ra veimau—ko ira oqo ka ra sa vakasavi mai vua na Kalou ni vakacegu, tiko vinaka kei na mamarau.

CHAPTER 91

BEING LED BY WOMEN

901. Those who have intense (sexual) desire for their wives will not attain the excellence of virtues; it is undesirable to those ambitious to do great things.

902. The prosperity of the man who, without any sense of values of virtue, is infatuated with his wife will cause great shame (to all men) and to himself.

903. The weakness out of fear that makes a husband stoop to wife will always make him feel ashamed among the good. (B.G.)

904. A wife-fearing man does not deserve the other world, nor will his ability in doing things bring him fame (in this world). (B.G.)

905. He that fears his wife will always be afraid of doing good deeds (even) to the good. (R.D.)

906. They who dread the bamboo-like arms of their wives can never be great though they live like the gods. (M.R.R.)

907. Womanhood, with its natural shyness, is far better than the manliness of one who is at the beck and call of his wife. (B.B.)

908. Those who behave only according to the wishes of their wives will neither relieve the wants of their friends nor perform virtuous deeds.

909. Neither virtuous deed, nor the needed wealth or effort, nor the sense of duties will be in those who are slaves to their wives.

910. The folly that follows the slavery to a wife will never be found in those who possess a logical discriminating mind out of which springs prosperity. (B.G.)

CHAPTER 92

PUBLIC WOMEN

911. Those that choice armlets wear who seek not thee with love,— But seek thy wealth, their pleasant words will ruin prove.

912. Ascertain the character of evil women who weigh the gain and speak virtuous words, and avoid them.

913. The false embrace of mercenary women is like embracing some unknown corpse in a dark room.

914. Wise men seeking the wealth of grace will keep away from the worthless charms of harlots whose only aim is making money.

915. Those whose knowledge is aided by their intelligence will not covet the trifling delights of public women.

916. Those who seek to extend their renown never seek the arms of women who, with the pride of their charms, extend their low pleasures (to all).

917. (Only) those who do not follow the correct path of moral firmness will seek the arms of those who embrace with the body while their hearts covet other things.

918. To those that cannot detect (the faithlessness of) false women's embraces, (such embraces) are like the bewitching possession of the evil spirit (of sex).

919. The attractively delicate shoulders of prostitutes are a hell into which are plunged the basely ignorant.

920. Double-hearted women, drink and dice—these are the associates of those abandoned by the goddess of weal, wealth and happiness.

WASE E 93

NA TABU YAQONA

921. O koya e sa rawati koya na gunu e sa na sega ni rerevaki mai vua nona meca, na lagilagi ni veika e a rawata ena seyavu tani.

922. Me kakua ni dua e gunuva na yaqona ni Vavalagi. Laivi ira na via tawa yaga me ra gunu ga.

923. Na mamarau nona na daumateni e vakavu yalorarawa vei tinana; sa na wacava e matadra na yalomatua.

924. Na gone marama i vakarau vakayalewa dina ena vakanadakui ira na tagane era mateni.

925. Na kena voli e na i yau na veivosoti e vakaraitaka ni lecava na ka me cakava o koya ka vakayacora.

926. Na moce kei na mate erau sega ni duidui; ko ira era gunu e tautauvata kei ira na tiloma na ka gaga (poison).

927. Ko ira na gunu lo ka ra qai mateni era na dredrevaki mai vei ira na tiko volekati koya.

928. Ko ira na dau mateni me ra kakua ni kaya, "Au sega ni dau gunu", se "au se sega ni se bau mateni vakadua", ka ni gauna ga e gunu kina sa na veretaki koya tale vakaikoya ga.

929. Na via vukea na tamata mateni me tukuni vua na ca ni gunu e vaka na vaqarai ni tamata luvu ka cinavi e na cina kadrala.

930. Na tamata dau mateni e se bera ni gunu ka raica e dua e sa mateni, ena sega li ni raica rawa na kena i rairai ni sa mateni?

WASE E 94

NA VEIMAU I LAVO

931. Kua ni gadreva na veimau veitalia ni ko na rawa-ka kina. Na ka ko rawata e vaka na bati ni siwa era dau tiloma na ika.

932. Ko ira na dauveimau ka ra rawa-ka ga vakadua ka ra druka vakadrau era na rawata li na tiko vinaka ka sautu?

933. Kevaka e dua e sa rawai koya na veirawai ni veimau i lavo, sa na biuti koya nona i yau me ra la'ki taukena ko ira na tani.

934. E sega tale ni dua na ka e dau veivakadravudravuataki me vaka na veimau i lavo; e dau vakavuna na leqa ka beci tale ga kina na tamata.

935. Ko ira era taleitaka na veimau i lavo era na dravudravua, veitalia ni ra a vutunilavo tu e na dua na gauna.

936. Ko ira e sa vakamatabokotaki ira na veimau i lavo era na leqa e na veimau i lavo e sa na takali vua na sautu ka leqa vakavuqa.

937. O koya e vakaotia nona gauna e na veimau i lavo e sa na takali vua nona i yau ni kawa.

938. Na veimau i lavo e dau kania na i yau, ka yaco kina na lasu, vakamatea na yalododonu ni tamata, ka qai vakavure leqa.

939. Ko koya e sa dau veimau i lavo e sa na yali vua na ka e lima oqo: i sulu, i yau, kakana, lagilagi kei na vuku.

940. Mevaka ni ra taleitaka na tamata na veimau i lavo, ia era druka kina, e vaka kina na bula ni tamata, e dau rarawa e taleitaki ga.

CHAPTER 93

AVOIDING WINE

921. Men addicted to drinking liquor will never be feared by their foemen and will lose the glory already achieved.

922. Let no one drink liquor; if drink is desired, let them drink who do not seek the esteem of the good. (M.R.R.)

923. The drunkard's joy is sorrow even to his mother's eyes;
What must it be in the presence of the truly wise? (Pope)

924. The fair maid of modesty will turn her back on those who are guilty of the great and abominal crime of drunkenness. (R.D.)

925. To buy unconsciousness is but utter ignorance of what one should do. (B.G.)

926. The sleeping and the dead are in no way different; those that drink are always like those that eat poison.

927. Those that drink secretly and lose their sense will have their secrets detected and laughed at by the men of the locality.

928. Let the drunkard give up saying, "I never get drunk"; (for) the moment (he drinks) he will simply betray his former attempt to conceal.

929. Arguing with one who is intoxicated and trying to convince him of the evils of drink is like searching with a burning open flame light in hand one who is immersed under water.

930. The man who seeth while he is sober the drunken state of another man, cannot he picture to himself his own state when he is drunk? V.V.S.)

CHAPTER 94

GAMBLING

931. Desire not gambling though you should win. Your gain is as the baited iron-hook which the fish swallows.

932. To the gamblers who win once but lost a hundred times, will there be a way to obtain good and live in prosperity. (M.S.P.)

933. If one is addicted to the rolling dice (gambling) in the hope of gain, his wealth and resources thereof will take their departure and fall into other's (even one's enemy's) hands. (B.G.)

934. There is nothing else that brings (us) poverty like gambling which causes many a misery and destroys (one's) reputation. (R.D.)

935. Those who eagerly seek the dice, the gambling hall, and the art and skill of gambling thirsting for gain, will come to possess nothing, though he might have once been rich. (B.G.)

936. They that are possessed with and blinded by the elder sister (of Lakshmi) called gambling will be reduced to starvation and suffer other woes.

937. If one spends his time in gambling halls, his ancestral wealth and his natural (inborn) nobility will be destroyed. (B.G.)

938. Gambling destroys wealth, makes one play false, kills all virtues and brings on distress. (V.R.D.)

939. None of these five will a man have who takes to dice: garment, wealth, food, fame, and learning. (M.R.R.)

940. Like gambling which a man loves even while he loses, the body is loved by living beings even while they suffer. (M.R.R.)

WASE E 95

NA WAINIMATE

941. Na kana-sivia kei na kana-laqu e dau vakavu tauvimte. Oqori era kaya na Vuniwai.

942. Ena sega ni dua na mate e veitauvi kevaka e dau ia na kana ni sa lala na kete.

943. Ni sa lala na kete, me qai ia na kana ka qarauni vinaka na i yalayala ni ka e laukana; oqori na i vakarau me dede kina na bula ni tamata.

944. Ni sa lala vinaka na kete ka via-kana na tamata, me qai kana ka qarauna vinaka na ka e kania.

945. Ena sega ni dua na ka e vakaleqa na bula ni tamata kevaka e kana vakarauta ka kania ga na kakana e veiganiti kei na ketena.

946. Na marau ena yacovi koya ka dau kana vakarauta ga. E sa na yaco na leqa vei koya ka kana sivia.

947. O koya e sesewa e na kana-sivia ka sivita na i yalayala ni ketena, ena yacovi koya na veitauvi ni mate kece ga.

948. Laiva me dikevi na mate ka kilai e mate cava qai vakayagataki na kena i wali.

949. Na Vuniwai vuku ena dikeva e liu na i vakarau ni bula nona na tauvimate me kila na mate ka qai vakarautaka na wainimate e ganita.

950. Na yaga ni veiqaravi vakavuniwai e vakatau vua na tamata tauvimate, Vuniwai, na wainimate kei na dau ni uli wainimate.

WASE E 96

NA KAWA VINAKA

951. Na i tovo dodonu kei na kilai ni madua e dau kune ga vei ira na kawa vinaka.

952. Ko ira na tamata kawa vinaka era sega ni dau vakayawaki ira mai na ka e tolu oqo: i tovo dodonu, dina kei na kila na madua.

953. E va na ka e dau kilai votu kina na tamata kawa vinaka, mata mamarau, dau vosa vinaka, liga solisoli ka i tovo vakaturaga.

954. Na tamata kawa vinaka ena sega ni vakaloloviirataki koya e na dua na i tovo torosobu, veitalia sara ga kevaka era vutuniyau kina.

955. Ko ira na tamata kawa vinaka era na dau lomasoli tu ga veitalia kevaka e sa sega vei ira na ka.

956. Ko ira na tamata kawa vinaka era na sega ni na vakaboicataka na yaca ni wekadra ka ra na sega ni vakaloloviirataki ira e na cakava e so na i tovo torosobu.

957. Na nodra lako cala na tamata kawa vinaka ena kune votu sara ga vaka na mawe ka kune e na matanivula.

958. Na tamata kawa vinaka e sega vua na loloma e dau kasamitaki.

959. Na qele vinaka e dau kune e na ka e bula kina; e vaka kina na tamata kawa vinaka, era dau kilai mai na ka e mimiri mai gusudra.

960. Kevaka e gadrevi na vinaka, e sa dodonu me kilai na madua; kevaka e gadrevi na i tutu vakaturaga ia me vakaraitaki na i tovo ni yalomalua.

CHAPTER 95

MEDICINE

941. If (food and work are either) excessive or deficient, the three things enumerated by (medical) writers, flatulence biliousness, and phlegm, will cause (one) disease. (R.D.)

942. No medicine is needed to one's body if one eats after seeing carefully that the food already eaten has been fully digested.

943. After digestion let one eat with an understanding of the limit; that is the way to prolong life for men endowed with a body.

944. Knowing that the food has been digested and feeling really very hungry, let one eat with contention, food that is agreeable.

945. There will be no obstruction to one's life (in the form of any disease) if one eats with moderation, food that is not disagreeable.

946. As pleasure dwells with him who eats moderately, so disease (dwells) with the glutton who eats voraciously. (R.D.)

947. He who ignorantly overeats beyond the measure of his (digestive) fire—will become subject to disease beyond all measure.

948. After diagnosis let the cause and its remedy be found, and let it be applied rightly.

949. The learned (physician) ascertains the condition of his patient, the nature (and extent) of his disease and the season (of the year) and (then) treats.

950. Medical science consists of four parts, viz., patient, physician, medicine and compounder; and each of these (again) contains four sub-divisions. (R.D.)

CHAPTER 96

NOBLE LINEAGE

951. Except in the members of a noble family can never be found both natural rectitude and sense of shame. (M.S.P.)

952. Men of noble birth fall not from these three things: correct conduct, truth and sense of shame.

953. A cheerful countenance, liberality, pleasant words, and an unreviling disposition—these four are said to be the proper qualities of the truly high-born. (R.D.)

954. Even if they get crores upon crores (of money) the high-born will never do what is deragatory.

955. Men of great family of ancient fame do not discard their usual liberality even when their means of benefaction have gone down.

956. Those who would live in accordance with the traditions of their noble descent never stoop to low deceit nor do ignoble actions. (M.S.P.)

957. The fault of a man of noble family will show conspicuously even as the spot in the face of the moon. (V.V.S.)

958. Should there be no compassion among a man's virtues doubts might arise about his lineage. (M.R.R.)

959. The nature of a soil is known by the seedling that groweth therein; even so is the family of a man known by the words that come out of his mouth. (V.V.S.)

960. If good be sought one should have a sense of shame; if nobility be sought one should show humility to all.

WASE E 97
NA LAGILAGI

961. Vakanadakuya na veika ena vakaseyavutaka na nomu lagilagi, veitalai sara ga ke ka e sega ni vakaisosomitaki rawa.

962. Veitalia sara ga kevaka ena yacjo kina me lagilagi na yacadra, ia ko ira na tamata rogo ka yalomatua era na sega ni cakava e dua na ka e lolovira ka beci.

963. E na gauna ni tiko vinaka kei na sautu e dodonu me da yalomalua ka luvata laivi na tabada ni qaciqacia; e na gauna ni leqa e dodonu me da tudei e na yanuyanu ni yalododonu.

964. Ko ira na sa tu vinaka tu ka ra qai lutu sobu tale e vaka na mira ni drauniulu na kena rarawataki.

965. Ko ira na tamata e na i tutu cecere vaka na ulunivanua era na lutu dromu kevaka era cakava wale ga e dua na i tovo ca lailai vaka na levu ni qiridamu.

966. A cava na betena na tiko vata kei ira na tamata ka cati keda. Na noda vosota ena sega ni vakavurea na lagilagi vei keda.

967. E uasivi cake me da mate e na noda dravudravua ka ca ni da la'ki mate e na noda tiko vei ira na tamata ka ra sevaki keda.

968. Ko ira na kawa vinaka ka ra se bula tu ga vakayago ni sa mate na nodra lagilagi e sa vaka ga era sa mate.

969. E dua na mataqali bulumakau kila era dau vakamatei ira kevaka e tavuti tani e duabulu na vutidra. E vaka kina ko ira na tamata yalodina ni dua na rogorogo ca e yacovi ira.

970. Ko vuravura ena vakalagilagi ira na kawa vinaka ka ra sega ni via bula ni sa rogorogo ca na yacadra.

WASE E 98
NA DOKAI

971. Na lagilagi ni noda bula me da rawata me da dokai. Ia kevaka eda sa beci e sa tawa yaga noda bula.

972. E a tautauvata ga noda sucu mai, ia e qai duidui ga noda bula e na vuku ni duidui ni gaunisala eda dui muria.

973. E sega ni ra dau dokai wale ga ko ira era kawa vinaka; e dau dokai na tamata e na ka e vakayacora.

974. Na dokai ni tamata e vakatau e na kena karoni matua na i tovo vaka na nodra karoni na goneyalewa me ra kua ni lako vakaca-

975. Era dokai ko ira na vakayacora na veika e dredre vei ira na tani.

976. E sega ni nodra i tovo na kaisi me ra lasa vata kei ira na turaga me ra muria nodra i tovo.

977 Kakua e dua na ka qoroi e yacova e dua na tamata lolovira e sa na qai kuria ga nona qaciqacia.

978. Ko ira na turaga era dau yalomalua, ia ko ira na kaisi era dau tukutukuni ira.

979. Ko ira na turaga e sega ni dau kune vei ira na qaciqacia, ia ko ira na kaisi era dau sivia na kena i yalayala.

980. Ko ira na turaga era dau vunitaka nodra cala na tani, ia ko ira na kaisi era dau uvuca na kena davui.

CHAPTER 97

HONOUR

961. Reject what will lessen your honour, however indispensable they be. (M.S.P.)

962. Even for the sake of glory, men who aspire to greatness and glory never do what is dishonourable.

963. In prosperity humility is necessary; in adversity unbending dignity is essential. (B.G.)

964. Men fallen from a high estate are like the hair fallen from the head. (V.R.R.)

965. Men, mountain high will sink if they will do a mean act as small as abrus (Kunri) seed. (M.S.P.)

966. It bringeth not glory; neither doth it open the way unto heaven; why then doth a man try to live by fawning on men that despise him? (V.V.S.)

967. It is better for a man to be said of him that he died in his usual state than that he eked out his life by following those who disgraced him. (R.D.)

968. For the high-born to keep their life in body when their honour is gone, will it prove a remedy against death?

969. Those that are like the 'Kavarima', which dies when its hair falls, would even give up their lives for the sake of honour.

970. The world will praise and adore the fame of those noble persons who refuse to live when dishonour comes.

CHAPTER 98

GREATNESS

971. An aspiration for noble achievement, that is what is called greatness; and littleness is the thought that sayeth, 'I shall live without it'. (V.V.S.)

972. In birth, all are alike; but in greatness, they are not alike owing to the differences in their actions.

973. Though placed above, they, that have become low (by not doing deeds that others find it difficult to perform) cannot be great; and though placed below, they, that have become great (by doing such deeds (can never be low).

974. Even greatness, like a woman's chastity belongs only to him who guards himself. (R.D.)

975. The man endowed with greatness true,
Rare deeds in perfect wise will do. (Pope)

976. It is never in the nature of the base to seek the society of the great and partake of their nature. (R.D.)

977. If distinction alights on the head of a (mean, uncultured) little man, his action will only be highly haughty or insolent.

978. Greatness is always modest; littleness exalts in self-praise. (M.R.R.)

979. Greatness is freedom from pride; littleness carries pride to an extreme. (M.R.R.)

980. Greatness hides the faults of others; littleness trumpets their faults alone. (V.R.R.)

WASE E 99

NA I TOVO VINAKA

981. E kainaki ni sa dau matau na ka vinaka vei ira na kila na ka ganita ka ra dau qara na dodonu.
982. Vei ira na dodonu, e ka vinaka duadua vei ira na vinaka ni i tovo; na veika vinaka tale e so era sega ni okata me vinaka.
983. Na loloma, tawa tukutukuni koya, tawa veiyalani, veinanumi kei na dina e lima na usutu ni i tovo vinaka.
984. Na veivutuni uasivi ka ra dau vakararawataki ira kina vakaiira ko ira na veivutuni e uasivi ke sega ni moku kina na manumanu.
985. Na yalomalua e vu ni kaukauwa vei ira na tamata rogo. E i yaragi ka ra dau luva i yaragi kina na meca.
986. Na vatu i cegucegu ka dau vakatovolei kina na uasivi ni i tutu vakaturaga nona e dua na tamata na nona vakaraitaka nona sa druka e na ligadra na lolivira mai vua, me vaka ga nona vakaraitaka nona druka e na ligadra na i yatu vata.
987. A i cavai na i tovo dodonu vakabete kevaka era na sega ni tavuki kina na tamata i tovo ca.
988. Na dravudravua e sega ni ka ni madua vei ira na tamata kevaka e tu vei ira na kaukauwa ni i tovo vakaturaga.
989. Ko ira ka ra kainaki ni ra baravi ni i tovo dodonu era na sega ni veisau, sa rawa me veisau ga na gauna.
990. Kevaka 'e sa na lutu sobu na uasivi ni nodra i tovo na tamata yalododonu, e sa na rawa me gucetaka nona i dolacola ko vuravura.

WASE E 100

I TOVO VAKAROKOROKO

991. Na veikilai rawarawa kei ira na tamata 'e dau rawa kina ni da butuka na salatu ni vakarokoroko.
992. E rua na i vurevure ni i tovo vakarokoroko, o ya, na loloma kei na kawa vinaka.
993. Na veiucui e na vatuka e sega so ni veiucui dina me vaka na veiucui e na i tovo.
994. Ko vuravura e dau dokai ira na tamata i tovo vakarokoroko ka yalododonu ka ra dau via cakava na veika vinaka.
995. Na veiwalitaki e dau vutu, veitalia ke caka e na qito. E ka uasivi me da vakarokorokotaki ira na tamata, veitalia sara ga ke ra keda meca.
996. E toso vinaka tu ko vuravura baleta ni ra bula tu na tamata kawa vinaka. Kevaka era a sega ke a sega ni kune na bula veilomani ka da marautaka tu oqo.
997. Veitalia sara ga kevaka na gata ni faele na nodra vuku, ko ira na tamata sega vei ira na i tovo vakarokoroko e vaka wale ga na bula tu ni vunikau nodra bula
998. E dina ga ni vakararawataki ka vakamavoataki mai vei ira na tani, ia 'e sega ni i tovo kilikili vua na tamata me sega ni dau vakarokoroko.
999. Kivei ira era sega ni rawa ni dredre, 'e sa na butobuto tu ga vei ira na vuravura levu oqo ena sigalevututu tale ga.
1000. Na i yau vakaitamera nona na tamata sega ni dau vakarokoroko e vaka na sucu ka sa wiwi e na vuku ni duka ni dari ka tawa kina.

CHAPTER 99

PERFECT VIRTUE

981. They say that all good things are natural to them who know what is proper and seek perfection. (M.R.R.)

982. To the perfect, the only good is the goodness of character; all other goods cannot be classed as in any way good. (M.R.R.)

983. Love, modesty, bentficence, benignant grace and truth, are the five pillars supporting perfect virtue. (Pope).

984. Penance consists in the goodness of non-killing, and perfect virtue consists in not telling others' faults.

985. Humility is the strength of the great who would get things done. It is the weapon that disarms the foe.

986. The touch-stone for testing the gold of a man's nobility is his acceptance of defeat even at the hands of his inferiors just as his acceptance of defeat at the hands of his superiors.

987. What is sagely perfection worth if it does not do good to even evil doers? (M.S.P.)

988. Poverty is no disgrace to a man if he possesses the strength of the virtue known as nobleness. (I.D.T.)

989. Those who are said to be the shore of the sea of perfection will never change, though ages may change. (R.D.)

990. "If perfect virtue of the perfect men decrease" the mighty earth will not be able to bear its burden.

CHAPTER 100

ON COURTESY

991. By being of easy access to all one can easily attain the path of good behaviour. (B.G.)

992. The two familiar elements of good nature are love or goodwill and high birth. (M.S.P.)

993. Similarity in form is no indication of resemblance of men; the resemblance that is accepted is the resemblance in behaviour. (B.G.)

994. The world holds in (high) esteem the benevolent behaviour of those that are just and virtuous. (B.G.)

995. Reproach is painful to one even in sport; those (therefore) who know the nature of others exhibit (pleasing) qualities even when they are hated. (R.D.)

996. The world goes on smoothly because of the men of good breeding; but for them all this harmony would be surely dead and buried.

997. Though their intelligence is as sharp as files, the men who lack good manners are no better than a tree. (B.G.)

998. Though others do him no good but do him real harm, it is most unbecoming in a man to show no good nature.

999. To those who cannot laugh, this big world is all darkness even during the day. (C.R.)

1000. The plenteous wealth of a discourteous man is like good milk turned sour by the impurity of the vessel. (M.R.R.)

WASE E 101
I YAU TAWA YAGA

1001. O koya e b'nia tu e nona vale na i yau vakaitamera ka sega ni vakayagataka e sa vaka ga e mate, ka ni sega ni dua na kena yaga.

1002. O koya e kila ni i yau e dau vakavurea na veika ni marau ka qai vakamatabokotaki koya e na nona bula mamaqi ena yaco me luve ni tevoro.

1003. O koya e taleitaka ga na kumuni i yau ka sega ni vakayagataka e sa i colacola wale ga nei vuravura nona bula.

1004. O koya e sega ni bau lomani mai vua e dua, ka sega ni dua na kena yaga vua e dua, a cava e nanuma me yaga ni nona bula?

1005. Raici ira na tamata ka ra sega ni solia nodra i yau se me ra vakayagataka ga vakaiira; kevaka sara ga era taukena tu e tini na milioni era sega ga ni taukena e dua na ka.

1006. E sa tauvi koya na mate ni nona i yau na kena e sega ni vakayagataka nona i yau se solia e na dua na i naki yaga.

1007. Na i yau nona na tamata vutuniyau ka sega ni vakayagataka nona i yau vei ira na dravudravua e vaka e dua na goneyalewa rairai totoka ka yaco me buinigone ka sega ni vakawati.

1008. Na tubu me vutuniyau ni dua na tamata e na nona i tovo e vaka na vua dredreu vinaka tu ni vunivasa e loma ni koro. Maumau na kena bobota sega ni laukana rawa.

1009. Na nodra i yau na tamata mamaqi era na qai veivotayaka na tani.

1010. Na nodra dravudravua lekaleka na vutuniyau lomasoli ena vaka wale ga na seyavu ni loaloa ni sa tau na uca. Sega ni dede sa tu tale.

WASE E 102
NA YALO NI MADUA

1011. Na madua dina ga na maduataka na vakayacori ni i tovo ilolovira, na kena vo e nodra madua ni wede na goneyalewa rairai vinaka.

1012. "E sa matau vua na tamata na kakana kei na i sulu e rua na ka yaga ki nona bula" ia na yalo ni madua e dau tu vei ira na tamata vinaka.

1013. Na bula e tiko e loma ni yago; na i tovo vinaka e tiko e na loma ni yalo madua.

1014. E sega li ni nodra i tekiteki na vuku na nodra yalo madua ni veinanumi? Ia kevaka e yali vei ira e sa vaka era tauvi mate ca e na nodra kilavaki.

1015. Ko vuravura e okata me i tovo ni yalo ni madua veinanumi na nodra rerevaka nodra i tovo tawa kilikili kei na nodra i tovo ca na tani.

1016. Ko ira na tu e na i tutu cecere era okata me nodra i sasabai na yalo ni madua ka ra sega ni bau taleitaki vuravura.

1017. Ko ira na tamata era solia nodra bula e na vuku ni yalo ni madua, ia era sega ni douvaka na yalo ni madua me ra karona kina nodra bula.

1018. Ko ira era sega ni maduataka na ka era maduataka na tani e sega ni tu vei ira na yalododonu.

1019. Na sega ni i tovo e dau vakarusaa na vuvale, ia ni sega na madua sa na karusa na i tovo.

1020. Na veika era vakayacora na sega vei ira na yalo ni madua e vaka na cakacaka ni matakau vakaitultui.

CHAPTER 101

WEALTH WITHOUT BENEFACTION

1001. He who stores up in his house vast and ample wealth and enjoys nothing is dead, as nothing will be the outcome of it. (M.S.P.)

1002. He who knows that wealth yields every pleasure and yet is so blind as to lead a miserly life will be born a demon. (R.D.)

1003. Men that are eager to earn but averse to praise — their birth is a burden to the earth. (M.R.R.)

1004. He who is not loved by anyone (having been of use to none)— what indeed, does he think, will survive him? **(M.R.R.)**

1005. Behold the men that neither give unto others nor enjoy their wealth themselves; even if they own tens of millions they really possess nothing. (V.V.S.)

1006. He who enjoys not (his riches) nor relieves the wants of the worthy is a disease to his wealth. (R.D.)

1007. The wealth of one who does not help the needy is like a very beautiful woman getting old without marriage. (B.G.)

1008. The prosperity of the man that is not loved of men is like the fruiting of the poison tree in the midst of the village. (V.V.S.)

1009. The hoards accumulated by those who bear no love for humanity, who stint for themselves, and who care no jot for charity will be taken by others. (M.S.P.)

1010. The short-lived poverty of the generous rich is like the drought of rain-laden clouds. (V.R.R.)

CHAPTER 102

A SENSE OF SHAME

1011. That is true shame which is ashamed of unworthy deeds; shame other than this is that (shyness) of women with beautiful brows. (M.R.R.)

1012. "Common to all human beings are food and clothing and other necessities of life"; "but modesty (sense of shame) is peculiar to the good".

1013. Life dwells in the body made of flesh; perfect virtue resides in the sense of shame. (B.G.)

1014. Is not a sense of shame an ornament to the wise? If it is not present, is not a stately strut a disease?

1015. The world regards one as the abode of sense of shame who fears his own and others' guilt.

1016. They that are high hold a sense of shame as their defence and do not long (even) for the wide world. (M.R.R.)

1017. Men will sacrifice their lives for shame, but they do not sacrifice their sense of shame for saving their lives. (M.S.P.)

1018. If a man blush not for those things that call forth a blush in others, Righteousness will have cause to blush for him (and leave him). (V.V.S.)

1019. 'Twill race consume if right observance fail;
'Twill every good consume if shamelessness prevail. (Pope)

1020. The movements of a man who has not a sensitive conscience are like the stimulation of life by marionettes moved by strings. (C.R.)

WASE E 103

VAKALAGILAGIA NA WEKANA

1021. E sega ni dua na ka e lagilagi cake me vaka na tamata ka tekivu qarava na cakacaka me vakalagilagia nona vuvale ka qai kaya, "Au na sega ni gucetaka".

1022. Na gugumatua kei na vakasama vakayalomatua e rua na ka e dau yaco kina me lagilagi na vuvale.

1023. Kevaka e dua na tamata e sa vakadeitaka e yalona me lumuta nona vuvale e na lagilagi, e sa na yavala sara ga na Kalou ka mai tinia na i sulu nona na tamata ko ya ka veivuke tale ga me vakatotolotaka nona cakacaka.

1024. Ko ira era guraka nodra sasaga me tiko vinaka nodra vuvale era na rawata nodra gagadre.

1025. Ko vuravura ena vinakati koya ka na via veiwekani tale ga kei koya ka yalosavasava ka sasaga me vakatorocaketaka nona vuvale.

1026. E sa i tovo ga vakatagane me ra toroya cake na i tutu ni vuvale ka ra a sucu mai kina.

1027. Me vaka na qaqa e na rara ni i valu, na i colacola e dau tau ga e domodra na colata rawa.

1028. E sega ni dau va'gauna nodra cakacaka na sasagataka na tiko vinaka ni nodra vuvale, kevaka era vakaluluqataka nodra i tavi e sa na yaco na rusa

1029. O koya e sega ni karona rawa nona vuvale e sa na yaco me dari ni yalorarawa.

1030. Na vale ka sega kina na tagane kaukauwa me kena bou ena bale ki ra ni sa ta e na matau ni leqa

WASE E 104

NA TEITEI

1031. Veitalia na veika lelevu kei na ka vereverea e vakacakava ko vuravura, ko ira na qarava era na tini ga ki na i teitei e na vuku ni ketedra.

1032. Na teitei e i tui ni veiiyatu kece ga ka ni ra qaravi rawa kina ko ira era dui qarava na veicakacaka tale e so ni sega vei ira na i gu ni teitei.

1033. Ko ira ga na dauteitei era bula, ko ira na kena vo era bula tu ga mai na ligadra na dauteitei.

1034. Ko ira na dauteitei era na rurugi vinaka tiko mai vua nodra Tui ka ra na qai raica ni sa lolou sobu nodra i vakaruru na veitui tale e so.

1035. Ko ira era vakayagataka na ligadra era na sega ni kerekere, ia era na dau solisoli ga vei ira na kerekere.

1036. Ko ira tale ga ka ra sa vakanadakuya na veika vakavuravura era na leqa e na viakana kevaka era sa roqoliga e na vakawelewele ko ira na dauteitei.

1037. Laiva me mamaca nomu qele e na kuvu ni qele. E sa na sega ni gadrevi kina e dua na i luku i vakabulabula ni qele.

1038. E bibi cake na i vakabulabula ni qele mai na i siviyara. Ia ni sa were oti na i teitei, e bibi cake mai na kena vakasuasuataki na qarauni ni lewena.

1039. Kevaka e dau tiko ga e vale na dauteitei ka sega ni sikova nona i teitei, e sa na vakaruburubu vaka na yalewa sega ni kauwaitaki.

1040. Ko Qele e dau dredrevaki ira na dau kerekere e na vuku ni nodra vucesa e na teitei.

CHAPTER 103

EXALTING ONE'S FAMILY

1021. Nothing is so exalted as the greatness of the man who, having begun to work for the exaltation of his family says, "I will never give it up". (M.R.R.)

1022. Manly exertion and a sound undestanding: it is the fulness of these two that exalteth the family. (V.V.S.)

1023. If a man is determined to raise the honour of his family God himself will gird up His loins and hasten to aid him. (I.D.T.)

1024. Who labours for his race with unremitting pain,
Without a thought, spontaneously his end will gain. (Pope).

1025. The world will cling to and claim kinship with him who leads an unblemished life and is bent upon advancing his family.

1026. It is true manliness for a man to raise the status of the family into which he was born.

1027. As on the valiant in the battle-field, the burden (of the family) falls on the man who can bear it.

1028. There is no reason for them that desire the advancement of their family; if they take things easy or stand upon their dignity, their house will be brought low.

1029. Is not his body vase that various sorrows fill,
Who would his household screen from every ill? (Pope).

1030. The house that has no strong men to serve as its prop tumbles down when felled by the axe of adversity. (M.R.R.)

CHAPTER 104

AGRICULTURE

1031. Though the world whirls itself and carries on different industries, it relies on the plough. Hence, though full of labour, agriculture is the first and noblest of all industries. (B.G)

1032. Husbandmen are the linch-pin of society; for they support all those that take to other work, not having the strength to plough. (V.V.S.)

1033. Who ploughing eat their food, they truly live;
The rest to others bend subservient, eating what they give.

1034. The gracious who own ears (of corn) will see under the umbrella of their king the earth which is under the umbrellas of other kings. (M.R.R.)

1035. Those whose nature is to live by mutual labour will never beg but give something to those who beg. (R.D.)

1036. Even they who have renounced all desire will have to suffer if the husbandman sitteth still with folded arms. (V.V.S.)

1037. If one lets a 'palam' of mud dry into a fourth of its weight, the land would yield richly even without a handful of manure.

1038. More important than ploughing is manuring. Next to weeding, more important than even watering is the guarding of the crop

1039. If the owner of the field stays at home without inspecting it, it will sulk like the wife in her angry mood. (M.S.P.)

1040. Good earth the maiden, will laugh at the sight of those who plead poverty and lead an idle life. (R.D.)

WASE E 105

NA DRAVUDRAVUA

1041. A cava soti e rui vutu vaka na dravudravua? Na dravudravua ga e vutu vaka na vutu ni dravudravua.

1042. Ni sa dau yaco mai na veivakararawataki ni dravudravua e dau voroka lāivi na marau ni bula 'qo kei na bula mai muri.

1043. Na dravudravua ka vu mai na kocokoco e dau vakacacana na kawa kei na veika vinakā kece ka a koto kina.

1044. Ko ira tale ga na tamata kawa vinaka ni sa yacovi ira na dravudravua era sa na tauca e so na vosa tawa kilikili ka sega ni ganiti ira.

1045. Na dravudravua ga na tina ni veika ca kece ga.

1046. Nodra vosa na dravudravua ena sega ni kauwaitaki veitalia sara ga ke vosa dina ka yalomatua.

1047. Na dravudravua kevaka erau sega ni waki vata kei na yalosavasava e sa na cati luvena tale ga kina ko tinana.

1048. Na dravudravua li ka a vakarau vakamatei au e nanoa e keirau na sota vata tale e daidai?

1049. E rawarawa cake na moce e loma ni bukawaqa, ia e ka dredre na moce e na loma ni dravudravua.

1050. Kevaka era sega ni vakanadakuya na veika vakavuravura ko ira era sa leqa tu e na dravudravua, ia era sa na vakamaumautaka wale na kedra na tani

WASE E 106

NA KEREKERE

1051. Kerei ira ka dodonu me ra kerei. Kevaka era burogo, ia e sa qai bale vei ira, sa na sega ni bale vei iko.

1052. Na kerekere e ka uasivi kevaka e rawa na ka e kerei, ia me kakua ni vakatubu rarawa vua e dua.

1053. E dau ka taleitaki vei ira na lomasoli me ra kerei. E dau ka lagilagi vei ira ko ya.

1054. Na kerei ira na sega ni dau vunitaka na ka e tu vei ira e ka uasivi ka taleitaki vei ira ke era mani solia sara ga e na nodra tadra, ena vaka e sa saumi lesu mai na ka era a solia.

1055. Era tu e vuravura ko ira era sega ni burogo ni ra kerei, ka ra tu tale ga ko ira na taleitaka na kerekere.

1056. Na ca taucoko ni kerekere ena seyavu ni ra sa basika na lomasoli.

1057. E dau yaco na reki vei ira na daukerekere ni ra sa basika mai na lomasoli tawa vosa vakatani.

1058. Kevaka era sega na tamata daukerekere, e sa na yaco na vuravura totoka oqo me nodra i gagade wale tu ga na matakau ceuceu.

1059. A lagilagi cava ena nodra na lomasoli kevaka e sega na daukerekere e vuravura?

1060. Ko ira na dau kerekere me ra kakua ni dau cudru ke bureitaki na ka era kerea, ka ni sa na i vakavuvuli vinaka ga vei ira na nodra dravudrāvua.

CHAPTER 105

POVERTY

1041. What is there so painful as poverty? Poverty alone is as painful as poverty. (M.R.R.)

1042. When cruel poverty comes on, it deprives one of both the present and future bliss. (R.D.)

1043. Avarice which is called poverty destroys both ancient descent and gentle speech.

1044. Even in the case of men of good family, poverty will make them utter vile words that will be unbecoming to them. (M.S.P.)

1045. From poverty, that grievous woe,
Attendant sorrows plenteous grow. (Pope)

1046. The words of the indigent will carry no weight even when they expound grand truths with masterly skill and knowledge.

1047. Indigence, unmixed with virtue will make even the mother look at her son as a stranger to her.

1048. Is the poverty that almost killed me yesterday, to meet me today too? (R.D.)

1049. Even in the midst of fire, sleep may be possible (but) in the midst of want there is no sleep.

1050. If even those who have no food to eat (and thus in a position to renounce) do not renounce completely, it is just to consume (and waste) other's food. (gruel and salt). (B.G.)

CHAPTER 106

BEGGING

1051. If you meet with those that may be begged of, you may beg; (but) if they withhold their gift it is their blame, not yours. (R.D.)

1052. Begging would be pleasant to one if one were to achieve one's object without causing pain.

1053. To beg of those who know the duty of dispensing charity without pleading want or inability on their part has a charm indeed.

1054. To beg of them that cannot hide (what they have) even in dreams is as good even as to bestow what is begged. (M.R.R.)

1055. Because on earth the men exist, who never say them nay,
Men bear to stand before their eyes for help to pray. (Pope)

1056. Behold the men that have not the churlishness to deny charity: the pangs of poverty would cease at the very sight of them.

1057. If givers be seen who give without using insulting words, the mendicants' hearts will overflow with joy. (M.S.P)

1058. Were there not men that beg, this great earth with its cool spots would be (like a stage) where wooden dolls move to and fro. (M.R.R.)

1059. What glory will there be to the generous givers if there should be none to beg?

1060. The beggar must on no account get wrath. His own plaguing poverty will bear ample witness and should teach him.

WASE E 107

NA REREVAKI NI KEREKERE

1061. E kalougata vakamīlioni O koya ka tarovi koya rawa tani mai na kerekere veitalia ke ra tiko na lomasoli.

1062. Kevaka e sa lewa nei koya ka a veibuli me so era bula wale tu ga e vuravura e na kerekere, e sa dodonu, me vakataki ira tale ga ko koya, me kerea voli na ka me bula kina ka yacova na rusa.

1063. E sega ni dua na cala levu me vaka na cala ni kena nanumi ni sa rawa me seyavu na dravudravua e na ka e kerei.

1064. Na lagilagi ni kena tarovi rawa na kerekere e na gauna ni leqa e ka vakaitamera ka sega ni katona rawa ko vuravura.

1065. E sega ni dua na ka ena gunu vinaka cake me vaka na wai vulala ni rourou kevaka e rawa mai na turu ni buno.

1066. Veitalia sara ga kevaka e wai ka kerei me gunu kina na bulumakau e sa na ka lolovira ga ki na yame me kerea.

1067. Na ka wale ga au kerea oqo: kevaka ko sa mani leqa mo sa kerekere, kakua ni kerei ira na buroburogo.

1068. Na bilibili rerevaki ni kerekere ena kasere ni rau sa coqa kei na dowa ni burogo.

1069. Na va'kasama ni la'ki kerekere e dau kaca kina na yalo. Ia e sa qai vurememea sara ke qai bureitaki na ka e kerei.

1070. Na burogo e dau takali kina na bula ni ona na daukerekere, ena qai sega ni mate rawa vakacava na tamata buroburogo.

WASE E 108

NA MAMAQI

1071. Ko ira na tamata mamaqi era vaka wale tu ga na vatuka ni tamata na kedra i bulibuli. Era kunekune dredre dina.

1072. Na tamata mamāqi e vinaka cake mai vei ira ka ra sega ni kila na yaga ni veika e vuqa.

1073. Na mamaqi e tauvata kei ira na kalou-vu, ka ni ko ira na mamaqi era dau cakava ga na ka era gadreva, se vinaka se ca.

1074. Na tamata mamaqi kevaka erau sota kei na dua e mamaqi cake vua e sa na qai vakaraitaka nona dokadoka kei na qaciqacia lialia.

1075. Na rere kei na gagadre e rua na ka e buli i tovo kina na tamata mamaqi.

1076. Na tamata dau qaqo e vaka na lali ni va'kau i tukutuku ka ni ra dau kaburaka na veika vuni kece ga era rogoca.

1077. Ko ira na tamata mamaqi era na dau soli kakana wale ga vei ira na tamata kaukauwa cake mai vei ira.

1078. Na tamata vinaka ena soli veivuke e na gauna ga e rogo kina e dua na tagi ni gagadre, ia ko ira na mamaqi kevaka e gadrevi vei ira e dua na ka ena vaka na qaqi ni dovu qai rawa na suka.

1079. Na tamata dau qaqo ena dau veivakalewai kevaka e raica na kedra kakana na tani se nodra i sulu.

1080. A cava na betedra e vuravura oqo na tamata dau qaqo? Era dau rawa ni volitaki ira.

CHAPTER 107

THE DREAD OF MENDICANCY

1061. Not to beg even of them that give gladly and without hiding is ten million times better (than begging). (M.R.R.)

1062. If the Creator has ordained that some should live on begging only, let Him—like the beggars—wander and perish. (B.G.)

1063. Nothing is hardier than the hardihood that sayeth to itself, 'I shall put an end to my indigence by begging'. (V.V.S.)

1064. The contentment which cannot stoop to begging while in want —Its gretaness is such that universal space cannot hold it.

1065. Though it is only thin gruel as clear as the crystal water, nothing is sweeter than the food earned by one's own toil.

1066. Even if what is asked for be water for the cow, nothing is so degrading to the tongue as begging. (M.S.P.)

1067. Of all that beg I shall beg but this one thing: If needs ye must beg, beg not of those that shirk.

1068. The unsafe raft of begging will split when it strikes on the rock of refusal. (R.D.)

1069. The heart will melt away at thought of beggary;
With thought of stern repulse 'twill perish utterly. (Pope).

1070. The beggar's life passes away at a rebuff; where then would the life of the man who denies?

CHAPTER 108

BASENESS

1071. The base resemble men perfectly (as regards form); and we have not seen such (exact) resemblance among any other species). R. D.)

1072. The base care better than those who know the worth of beneficial things, for the former don't bother about anything! (B.G.)

1073. The base resemble the gods; (Devas) for the base also act as they like. (R.D.)

1074. When the mean meet the obedient they would show themselves off feeling superior to them with vain pride. (B.G.)

1075. Fear is the only virtue or rule of conduct of the degenerates. If there be any other motive for good conduct, it is strong desire which avails a littlt in that direction. (M.S.P.)

1076. The base are like the tom-tom drum; for they make public the secrets which fall into their ears. (M.S.P)

1077. The mean would grudge even to jerk their hands moistened with food, save to those that can break their clenched fists.

1078. The worthy will be ready to help by a simple word of appeal: but like the sugar-cane, the low can be made to give only by a sound thrashing (or a good crushing). B.G.)

1079. At the sight of the clothes and food (of others) the mean are moved to slander them. (M.R.R)

1080. What is the use of unscrupulous men in the world? When occasion arises they hasten to sell themselves. (C.R.)

WASE E 109

NA VEILAUTI NI DODOMO

1081. Oqo li na kalou-yalewa se pikoka kunekune dredre se goneyalewa ukucavu tu e na sau.

1082. Na goneyalewa totoka oqo raikiviti au iesu mai e sa vaka saraga na lako tiko mai ni agilosi ka liutaka tiko mai e dua na mataivalu me ra mai vorati au.

1083. Au a sega ni va'kila na takali ni bula e liu; au sa qai va'kila oqo; e lia tamata mai vaka na goneyalewa yaloka ni mata lelevu.

1084. Na yaloka ni mata dau veivakararawataki ni yalewa oqo e vaka e via vakamatei keda.

1085. Oqo beka na i tovo ni mate, se yaloka ni mata, se luve ni dia gone? Na i tovo ni rai nona na goneyalewa tawa sauni koya e vakataki iratou tolutolu.

1086. Kevaka wale ga me a vukei au na vuti ni vacuna me vakalatilati ke a sega ni vakasautaninitaki e na rere na yaloka ni matana.

1087. Na i sulu ka ubia na sucuna na goneyalewa mata kamica e vaka na i sulu ka ubi kina na mata ni dua na elefaniti cudrucudru—Na i sulu wale ga ko ya e tarova na oti ni noda bula.

1088. Na noqu qaqa ka ra a yalumosi kina na meca e na rara ni i valu e sa kakavorovoro wale ga e ruku ni vacuna (na yalewa oqo).

1089. A i cavai vua na veiiukuuku tale e vuqa ni sa sauni rawa tu e na māta e malumu vakaadilova.

1090. Na vuso ni bia e dau vakamarautaki ira na tamata ni ra sa gunuva oti, ia e sega ni vaka kina na va'kilai ni dodomo ka ni rawa me yacovi keda na marau e na gauna eda raici koya kina.

WASE E 110

NA I VAKATAKILAKILA NI DODOMO

1091. E rua na mataqali i rairai e tiko vua na goneyalewa mata qumu oqo; dua e dau vu kina na rarawa, a kena i karua na i rairai ni matana ka dau seyavu tale kina na rarawa.

1092. Na nona raikivi wale ga vaka na tibi ni liva e na gauna a rai tani kina ko nona daulomani e sa i vakaraitaki sara ga ni nona dodomo titobu.

1093. A tacake ka qai cuva tale, oqori na i vakasuasua ni neirau veidomoni. Na veidomoni ka se qai kadre cake tiko e na keirau maliwa.

1094. A raisobu ki na qele na matana e na nona madua ni'u raici koya yani; ia ni'u rai tani a wanonovi au sara qai mata-dredredre.

1095. Nona dau va'kalia tani na matana me kua ni sota na mata i keirau e dau raikiviti au ga kina.

1096. Dina ga ni ra vosa vaka era vulagi, ia nodra rai kilo ira era sega ni i naki ca e dau totolo ni kilai na kena i balebale.

1097. Na veivosa lalai ka rogo voravora (e taudaku) kei na i rairai ni mata (e vaka) e veisevaki e sa i vakaraitaki wale ga ni nodra i tovo na veidomoni ka ra dau vakavulagitaki ira me ra raica na tani.

1098. Ni golevi koya (yalewa) yani qai kuma, ia ina kuma ko ya e malumu ka totoka maqosa.

1099. Era dau veiraici ga vaka na vulagi ko ira na veidomoni dina.

1100. Ni sa rawa ni ra veivosaki ga na yaloka ni mata sa sega na betena na veivosaki e gusu.

CHAPTER 109

ON LOVER'S DISTRACTION

1081. Is this a goddess or a rare peacock or a maiden with heavy ear-rings? Dazed is my mind.

1082. This female beauty returning my looks is like a celestial maiden coming with an army to contend against me. (R.D.)

1083. I never knew Death before; I know it now; it weareth the form of a woman and hath large and battling eyes. (V.V.S.)

1084. These eyes that seem to kill those who look at them are as it were in hostilities with this feminine simplicity. (R.D.)

1085. Is it death or eye or fawn? The simple maiden's glance partakes of the nature of the three.

1086. Should her arched eyebrows be just and stand in the way, her eyes would not make me tremble with pain. (M.R.R.)

1087. The vestment that covereth the beauteous breasts of this fair one is even as the eye (V.V.S.). The cover sav 's the onlookers from being killed).

1088. My strength which made my foemen quail in the battlefield has been shattered before (her) brow. (M.R.R.)

1089. What need of ornament has this lady of modesty, adorned with the glances of an antelope.

1090. The frothy or fuming toddy (beer) will make drinkers merry only when they take it and it does not, like the love passion. cheer them when they see it.

CHAPTER 110

READING LOVE'S SIGNS

1091. There are two looks in the dyed eyes of this (fair one); one causes pain and the other is the cure thereof. (R.D.)

1092. The furtive lightning glance that is turned on the lover the moment that his eyes are turned aside, is not merely the half of love it is more than a moiety.

1093. She looked, and then she bowed; that was the watering of the young plant of love that was springing up between us. (V.V.S)

1094. She casts her shy look in earth when I gaze at her; but if I turn aside, she glances at me with a gentle smile. (V.R.R)

1095. Besides avoiding a straight look at me, she screws up, as it were, one of her eyes and smiles.

1096. Though they speak like strangers the words of those that have no illwill are understood at once.

1097. Little words that are outwardly harsh and looks that are superficially hateful are (but) the expressions of lovers who wish to act like strangers.

1098. When I turn to her she smiles with tenderness and in that smile of one who is (so) slender, there is a unique grace. (M.R.R.)

1099. To cast a general look like a stranger is found only between true lovers. (M.S.P.)

1100. When the eyes speak their own languages, oral words are useless.

WASE E 111

NA KILAI NI YALO NI TAMATA

1101. Na rai ni mata, na rogorogo ni daliga, na i kanakana ni yame, na boiboi ni ucu kei na yayamo ni liga e tiko kece vua.

1102. Na veimate kece era duidui na kedra wai; ia na goneyalewa cokaidrauna tu oqo nona i ukuuku e sa wai ga ni mate ka tauvi keda e na vukuna.

1103. E kamikamica cake li mai na i moko ni goneyalewa oqo na marau e na vuravura ni Kalou mata vakaseniviavia.

1104. E kauta beka mai vei na bukawaqa talei oqo? Ni'u toso yawa mai vua au kama; ia ni'u toso voleka vua e qai batabataa.

1105. Na ligana na goneyalewa oqo ka vakaitekiteki e na senikau na uluna e solia na veivakacegui e na veika kece ga e gadrevi.

1106. Na liga i koya oqo e tiko kina na wai ni tuka; ni veigauna kece ga e mokoti au kina a yacovi au sara e dua na bula vou.

1107. Na i moko nona na yalewa oqo e ka rekitaki vaka na uasivi ni yalona na i taukei ni vale (taga-ne) ka a qai kana ni sa vota oti na kedra na vakaloloma.

1108. Na veimoko marautaki nodrau na veidomoni na kena e sega ni bau vakasugusugu yani kina na cagimudre e na kedrau maliwa.

1109. Veivala, veisaututaki veiyacovi tale—oqori e dau nodra i tovo na a veiwatini veidomoni.

1110. Na neirau veimoko wasoma, na noqu dodomo vua ena vaka e tavoci tani kina na veika a sesewa tu e liu.

WASE E 112

VAKALAGILAGII NI KENA I RAIRAI

1111. Isa na senikau dakoba ka malumu na "Anicha", ia e dakoba cake ka malumu vinaka o koya ka taqa koto vua na utoqu.

1112. Isa, yaloqu, ni ko raica na veisenikau nanuma ni vaka oqo na matana ko mani yalolulu vu.

1113. Ko noqu daulomani e vaka na bitu na ligana, na kuli ni yagona e drokadroka vaka na coke ni bitu, na batina e vaka na matanicíva, e boi vinaka na yagona.

1114. Kevaka era mata-rai na senivia-via karakarawa era na tekilolou e na totoka ni goneyalewa oqo.

1115. Kevaka e vakaitekiteki e na "Anicha" ka qai sega ni sevi tani mai na kena i betibeti (stalk) e sa na tekilolou na goneyalewa oqo e na kena bibi (O ya e vakaraitaka na mamare ni tolona).

1116. Ko ira na veikalokalo era na dui vanataki ira tani mai na nodra dui vuravura ka ni ra sa na sega ni kila na duidui ni vula kei na matana na goneyalewa oqo.

1117. E dua tiko li na mawe loaloa e mata i noqu daulomani vaka na kena ka tiko e na vula.

1118. Ko iko vula, kevaka ko rawa ni serau vaka na matadra na yalewa, ia serau mada, mo domoni.

1119. Ko iko vula, kevaka ko gadreva mo tautauvata kei na goneyalewa ka vaka na senikau na yaloka ni matana, ia kua ni dau rairai mai ka ni ra dau raici iko e vuqa.

1120. Na senikau na "Anicha" kei na vuti ni manumanu e vaka na vo-tonimoli e qeteqete ni yavana.

CHAPTER 111

THE ECSTACY OF LOVE'S UNION

1101. The pleasures experienced by the five senses of sight, hearing, taste, smell, touch—are found only in the damsel wearing shining armlets.

1102. Diseases have for their remedy things that are different; but this maiden decked in (these) jewels is herself the cure of the ailment caused by her. (M.R.R.)

1103. Are the pleasures of the world of the lotus-eyed lord sweeter than reclining on the soft shoulder of the beloved? (V.R.R.)

1104. When I withdraw from her it burns; when I go near it is cooling. Where did she get this strange fire?

1105. The arms of my beloved who wears a wreath of flowers in her tresses, grant (such joys as are desired from) every object whenever it is desired. (M.R.R.)

1106. The shoulders of this fair one are made of ambrosia; for they revive me with pleasure every time I embrace them. (R.D.)

1107. The embrace of this lovely fair is supremely joyous even as the family life of the house-holder who eateth his portion only after distributing charity. (V.V.S.)

1108. Joyous to the loving pair is the embrace that alloweth not even the air to come between.

1109. Love-quarrel, reconciliation and intercourse—these are the advantages reaped by those who marry out of love.

1110. As often as we embrace, my love to her who is decked in fine jewels is like fresh knowledge revealing former ignorance.

CHAPTER 112

IN PRAISE OF HER BEAUTY

1111. Long live, O Anicha flower, well known for your soft and tender nature! But (let me add) more tender than you is she on whom my heart is set. (B.G.)

1112. O my soul, when you saw the flowers, you were at once dismayed that her eyes resemble the flowers seen by many. How foolish of you!

1113. Her arms are like bamboos, her complexion, like that of tender sprouts, her teeth, like pearls, her body has natural fragrance; her eyes painted black are spears.

1114. If the blue lotus could see, it would stoop and look at the ground saying, "I can never resemble the eyes of this excellent jewelled one". (R.D.)

1115. She wore ANICHA flowers without removing their stalks; her waist will (therefore) have no festive notes struck up on the drum (only funeral notes will be heard on the death of the waist.

1116. The stars are perplexed and shoot out of their spheres, for they cannot distinguish between the moon and the maiden's face.

1117. Is there a dark spot on the face of my lady-love as on the moon which waxes and wanes?

1118. If you can indeed shine like the face of women, flourish, o moon, for then would you be worth loving. (R.D)

1119. O Moon, if you wish to resemble the face of her whose eyes are like flowers, do not appear so as to be seen by all. (R.D)

1120. Even the ANICHA flower and swan's down are as nettle to the feet of this fair one. (V.V.S)

WASE E 113

(A GAGANO NEI TAGANE)
NA LAGILAGI NI VEILOMANI

1121. E vaka na sucu waki kei na oni e drodro mai na maliwa ni bati vulavula vaka na mataniciva na nona vosa e dua ka malumu nona vosa.

1122. E vaka nodrau veiwekani na yago kei na bula na neirau veidomoni kei na goneyalewa oqo.

1123. Ko iko, loa ni mataqu, (pupil of my eye) lako tani; e sa sega na vanua me tiko kina noqu daulomani.

1124. A noqu bula ga na noqu tiko kei koya, ia ni sa yali e sa vaka na mate vei au.

1125. Au na guilecava rawa li vakacava na mata domoni ka dau veivaluti kei na rarama. Au na sega ni guilecava rawa.

(A GAGANO NEI YALEWA)

1126. Ko noqu daulomani ena sega ni seyavu tani mai mataqu, ena sega ni yali ni'u bobo, e sa rui tiko dei tiko ka sega ni kune rawa.

1127. Ko noqu daulomani e vakaitikotiko e mataqu, au na sega ni bobo de'u mani ubi koya.

1128. Ko noqu daulomani e vakaitikotiko e utoqu, au sa sega ni kania na ka katakata de na la'ki kama kina ko koya.

1129. Au na sega ni katabulu, ka de mani la'ki vuni kina ko noqu daulomani, o koya tale ga oqo e sa bilitaki koya kina na koro oqo ni bale vua noqu sega ni moce.

1130. E vakaitikotiko tudei tiko e lomasarequ, ia era kaya ga na so ni sa biuti au.

WASE E 114
VOSA VAKADOUDOU

1131. Ko ira ka ra a tiko marau tiko e na nodra veidomoni ka ra qai rarawa e muri e kena i wali duadua ga na tukuni yalo.

1132. E sa sega ni rawa ni'u vosota na kena warumisa, na yagoqu, na yaloqaqa e sa sega ni rawa ni vorata na madua ka'u sa mani tukuna vakadodonu noqu dodomo.

1133. Au a dokai ka yalo vakataganе, ia e daidai au sa yalomalumalumu ke'u tukuna vakadodonu noqu dodomo.

1134. Na bilibili ni madua kei na yalo vakatagane e sa ciri laivi e na kui ni gagadre vakayago.

1135. Na goneyalewa vakaiukuuku e na qato ka vaka na vesa salusalu e sa rawa kina ni'u bolea na vodoka na ose ni vosa doudou

1136. Au na vodoka dina ga na ose ni vosa vakadoudou, veitalia ke bogilevu-tutu. Na mataqu e sega ni viamoce e na noqu vakananuma tiko na goneyalewa oqo.

1137. E sega ni dua na ka e torocake mai na yalewa ka sega ni rawa vua me tukuna vakadodonu nona dodomo. Ia ko au e sega ni vaka kina.

(NONA GAGANO NA YALEWA)

1138. Na dodomo ka sega ni vakasamataki kina ni yalewa e tu vua na lewa vakaikoya ka dodonu me na lomani, ka ra dau lade ulasaivesu ka kaburaka na veika vuni.

1139. Na noqu dodomo ka'u a nanuma ni sega ni kilai e sa robota noqu koro.

1140. Ko ira na sese era dredrevaki au ka ni ra sega ni kila na warumisa ni ka oqo.

CHAPTER 113

GLORIFICATION OF LOVE

1121. Like honey-mixed milk is the fluid from the mouth with pearl-white teeth of this one with soft and sweet speech. (B.G.)

1122. Like the kinship between the body and life is the love between this maid and myself. (M.S.P.)

1123. O you image in the pupil (of my eye)! depart; there is no room for my fair-browed beloved.

1124. Life to me is her company; and death, when she, the choicely decked, withdraws from me.

1125. If I could ever forget, I might remember the charming qualities of my beloved whose eyes wage a war with their brilliance; but I never forget. (B.G.)

1126. My love will never vanish from my eyes; nor will he be disturbed if I close them unknowingly; he is so ethereal as to be invisible. (V.R.R.)

1127. As my love abides in my eyes, I will not even paint them, for he would then have to conceal himself. (R.D.)

1128. As my beloved is ever in my heart I fear to eat hot food lest it burn him there. (V.V.S.)

1129. I will not wink, knowing that if I did, my lover would hide himself; and for this reason, this town says, he is unloving (blaming him for her sleeplessness).

1130. He dwelleth lovingly within my bosom and is never away from thence; and yet the village folk declare that he hath abandoned me and call him cruel. (V.V.S.)

CHAPTER 114.

SPEAKING OUT UNABASHED

1131. To them that have been happy in their love and suffer afterwards, no remedy is so effective as mounting the stem (of the palm) and openly announcing the love to all.

1132. Unable to endure the pang, my body and my soul defy disgrace and think of mounting the stem. (and exposing my love without shyness and modesty).

1133. Reserve and dignified manliness once I had; but today I possess the 'Madal' which the helpless lovesick resort to the palm stem.

1134 The raft of modesty and manliness is, alas, carried off by the strong current of lust. (R.D.)

1135. The maiden wearing curved armlets like garlands gave me the palmyra horse and the pangs of evening. (M.S.P.)

1136. I will think of mounting the palm-horse (madal) even at midnight. My eyes don't surely go to sleep, ever thinking of that innocent maiden. (M.S.P.)

1137. Nothing is more sublime than the self-restraint of the woman who would not ride the palm-stalk even when the passion of her heart is deep as the ocean. (But my condition is not such).

1138. Love without considering that women have self-control and are, therefore, deserving of mercy, leaps over concealment and betrays (itself) to the public.

1139. My intense love, feeling that it is not known by all, reels confused in the streets (of this town).

1140. Fools laugh at me before my very eyes; for they have not felt the pangs that I have felt.

WASE E 115

I TUKUTUKU VUKA

1141. Bula talei e dei wale ga e na vuku ni i tukutuku vuka oqo, ka qai vuqa era sega ni kila.

1142. Na koro e sa vukei au e na vakatetei **ni i tukutuku vuka;** e sega ni kila na dredre ni kena rawai na goneyalewa oqo.

1143. E sega li ni ganiti au na i tukutuku vuka ni neirau veidomoni ka sa vakatetea tiko na koro oqo?

1144. Na vakavukaci ni i tukutuku vuka e sa qai cere cake kina noqu dodomo; ke a sega ko ya ke e sa seyavu na kena kamikamica.

1145. Ni sa levu na bia e gunuva e dua na tamata e sa na qai gadreva vakalevu ga. E vaka kina na i tukutuku vuka, ni sa tete e sa qai kamikamica ga vei au.

1146. E duabulu wale ga na siga au raica kina noqu daulomani; ia na tete ni kena i tukutuku e vaka na robo ni liga ni gata ka sa solega tiko na vula.

1147. Na i tukutuku vuka nodra na tamata baleti au kei noqu daulomani e vaka na i vakabulabula ni qele, ia na cudru nei Nau e kena wai ka qai vukea me waki vata me bulabula noqu dodomo.

1148. Na kena nanumi ni na tarova na veivinakati ina kena vakatetei na i tukutuku vuka e sa vaka na kena nanumi ni sa rawa me bokoci na buka e na waiwai.

1149. Na noqu daulomani ka a kaya, "kakua ni rere", e sa vakamaduataki au e matadra na lewe vuqa.

1150. Na i tukutuku vuka ni loma ni koro e sa rawa ni vukea nomudrau veidomoni; na gauna ko gadreva kina e dua na ka e sa rawa me vukei iko o koya nomu daulomani.

WASE E 116

DREDRE NI VEIKALIKALI

1151. Kevaka ko na sega ni lako, tukuna vei au; ia kevaka ko na lako ko na qai lesu tale mai ia mo tukuna ga ki vei ira ka ra na rawa ni bula tiko.

1152. Na gauna e liu e dau vu ni reki vei au na nona rai wale ga; ia oqo e sa bau vakayalorarawataki au tale ga na nona mokoti au.

1153. Tekivu mai na gauna ka'u a takali tani mai kina vua, au sa sega ni rawa ni vakanuinui vua.

1154. Kevaka e kaya, "Kakua ni rere" O koya e sa vakarau lako, ka a tauca nona dodomo, e sa na bale li vei ira ka ra vakabauta nona vosa ni veivakadreti ko ya?

1155. Kevaka ko via karona noqu bula, ia qarauna me kakua ni lako ko noqu daulomani.

1156. Kevaka e sa rui dau veivakararawataki soti sara me vakarogoya nona biuti au, (e na nona a sa vosataki ira oti na tamata e ke au sa na lako-sese.

1157. E sega li ni kena sa cawadru sobu ni noqu qato ka a qaqaco tu e liu e i vakaraitaki ni nona sa takali noqu turaga.

1158. Na tiko e na vanua ka sega kina noda i tokani e ka rarawa vei keda; ia e ka vutu cake na veikalikali mai vei ira ka da veidomoni.

1159. Na buka eda kama ni da tara, ia me vaka ga na mate ni veidomoni e rawa tale ga ni da kama kina kevaka e yala laivi.

1160. E lewe vuqa era rawa ni vosota na vutu kei na rarawa ni veikalikali, sega ni rawa vei au.

CHAPTER 115

PUBLIC RUMOUR

1141. Dear life lasts on account of this rumour (about our love), and many do not know this, by good luck. (M.S.P.)

1142. The village has helped me with its gossip about our love); it knows not how hard it is to win this maiden whose eyes are like flowers. (M.R.R)

1143. Is the gossip of the village (about our love) a thing that does not suit me? It makes me feel as if I have what I have not.

1144. The rumours set afloat have heightened my love; but for these it might lose its sweetness and wither away. (V.R.R)

1145. The more one drinks toddy, (beer) the more he desires it. So the more the rumour spreads, the sweeter it is to me. (M.S.P)

1146 It was but a single day that I looked on (my lover); but rumour thereof has spread like the seizure of the moon by the serpent. (R.D.). (Like the moon being eclipsed).

1147. The public talk is the manure and the reproach of mother is the water, that unite to feed and prolong this seeding of anguish.

1148. To say that one could extinguish passion by rumour is like extinguishing fire with ghee.

1149. My lover who said, 'Be not afraid', has left me to the shame of many. Why, then, should I shrink from scandal? (M.R.R.)

1150. The village rumour is useful; it has coupled you and your lover; the moment he desires, the lover can thus help us.

CHAPTER 116

SEPARATION UNENDURABLE

1151. If you are not to go away, tell me so. If you are to go and return, inform those who will survive till then.

1152. His mere look was once a delight unto me; but now even his embrace saddeneth, for I fear that he is to part. (V.V.S)

1153. Since separation from him who knows (his promise and my suffering) happens at times it is difficult to repose confidence in him. (M.R.R.)

1154. If he who bestoweth his love and said, "Fear not", should depart, will it be the fault of those who believed in his assuring words? (R.D.)

1155. If you will save my life, see that my lover does not part. But if he departs, it is rare for us to meet again. (M.S.P.)

1156 If he is cruel enough to speak of leaving me, (after all this talk of the people here) I am lost; false it is to entertain any hope of (his return and showing) his mercy.

1157. Will not my (once) close-fitting bracelets themselves that have now slipped from my wrists, announce the parting of my lord?

1158. To live in a place where there are no friends is painful; more painful is to be parted from one whom we love. (M.R.R.)

1159. How could I cool this fire which burns more in separation?

1160. Many may survive bearing the pain, alleviating sore distress, and enduring the pang of separation. (But I cannot be one among those many).

WASE E 117
VAKATUKUTUKU

1161. Au sa rawa ni vunitaka na mate ni dodomo ka tauvi au tiko, ia e kena ca ni dau cere cake tiko ga mai vaka na vure ni wai ni dau nimai na mata ni wai tovure.

1162. Au sa sega ni vunitaka rawa na mate ka tauvi au tiko, ka'u qai madua ni tukuna vei koya ka'u domona tiko.

1163. Na noqu dodomo kei na noqu madua erau sa lili tu e na duru ni bula (pole of life) ka ni sa gogo na yagoqu e na colati rau.

1164. E dua dina tiko na wasawasa ni dodomo, ia e sega ga ni dua na waqa mau vinaka me da na kosova rawa kina.

1165. Ko ira era sa veivakararawataki e na gauna era veidomoni kina e sa na wacava na ka era cakava e na gauna ka ra sega tu kina ni veidomoni.

1166. E vaka na wasawasa na marau ni veidomoni; ia e sa na titobu cake mai na wasawasa na vutu ke sa vuki me rarawa.

1167. Au sa qalova na wasawasa voravora ni veidomoni, ia au sega ni raica rawa e dua na vanua me votu mamaca; e na bogilevu-tutu au tiko taudua ga.

1168. Na bogi ka a vakanomodi me ra moce na veika bula e sa kitaka me'u nona i tokani.

1169. E sa sivia na veivakararawaki nodra na tamata dau veivakararawataki na balavu ni bogi ka sa dau yara vakamalua tiko oqo.

1170. Kevaka e rawa ni cici na mataqu, mevaka na cici ni yaloqu; ki na vanua e tiko mai kina ko koya erau sa na mai veiciriyaki tu ga yani e na wasawasa ni wainimata.

WASE E 118
NA MATA-RARAWA
NA Gagano Nei Yalewa

1171. Ni vu mai na mataqu na mate tawa oti rawa oqo, ka ni mataqu ga a kunei koya, a cava tale erau sa tagi tiko kina oqo?

1172. A cava beka erau sa rarawa tiko kina e daidai koi rau na mataqu ka rau a raici koya e na marau e na siga ko ya, e kena dodonu me rau vosota ga nodrau cala.

1173. E sa tawa vakabauti dina me rau tagi koi rau na mata ka rau a raici koya.

1174. Ni rau sa vakaivotavotataki au e na yalorarawa koi rau na mataqu erau sa mai mamaca yani, ka ni sa maca na wai ni mataqu.

1175. Na mataqu ka rau a vakavuna vei au na mate levu ni dodomo ka lailai na wasawasa erau sa sega ni bobo me'u bau moce.

1176. Au sa marau dina ka ni koi rau na mataqu ka rau a vakatauva vei au na mate oqo erau sa bau rarawa tale ga.

1177. Laiva na mata ka rau a kiviti koya tiko e na gagano me rau tagi e na rarawa.

1178. A e sa tiko dina e ke O koya ka domoni au ga e gusuna ka sega mai utona, ia na mataqu e momosi mai na nona sega ni raici koya rawa.

1179. Koi rau na mataqu erau sega ni moce e na gauna e tiko fani kina; erau sega tale ga ni moce ni sa yaco mai.

1180. E ka rawarawa vei ira na tamata e neitou i tikotiko me ra kila na ka vuni, ka ni sa na vakaraitaka na mataqu rarawa.

CHAPTER 117

COMPLAINING

1161. I would surely hide this love-sickness, but it swells like the spring water which increases every time the water is baled out.

1162. I cannot conceal this sickness (to others here); and I feel too shy to divulge it to my lover.

1163. Inside my body which is too weak to bear them, love and shyness hang on either side of the pole of life.

1164. There is indeed an ocean of love; but there is no safe boat to cross it with.

1165. They that cause affliction when in love—what would they not do when in hate? (M.R.R.)

1166. Like the sea is the joy of love; but deeper than sea is the pang when it causes affliction.

1167. I swim in the stormy sea of love, but I spy not any shore thereto; even in the dead of night I am all alone. (V.V.S)

1168. The night which graciously lulls to sleep all living creatures has me alone for her companion.

1169. More cruel than the cruelty of cruel men are nights which drag on at great length these days.

1170. If my eyes can run, even as my heart runneth, to where he is, they need not now be swimming in a sea of tears. (V.V.S.)

CHAPTER 118

EYES CONSUMED WITH GRIEF

1171. As this incurable malady has been caused by my eyes which showed (him) to me, why should they now weep for (him)? (R.D.)

1172. How is it that my painted eyes which looked (at him) without forethought that day grieve to-day, instead of bearing patiently the consequences of their own folly?

1173. It is ridiculous that the very eyes that looked at him, now weep. (B.G.)

1174. After bequeathing to me the incurable grief that consumeth me, my eyes have now dried up, having exhausted their store of tears. (V.V.S.)

1175. My eyes that caused a disease of love vaster than the sea itself, do not now close themselves in sleep; they languish in grief.

1176. Glad, indeed, am I that these eyes which gave me this disease are now themselves affected.

1177. Let the eyes that cast their fond glances at him with an eager and melting heart, now shed tears in aching pain till they become dry. (M.S.P.)

1178. He is indeed here who loved me with his lips but not with his heart; but my eyes suffer from not seeing him. (R.D.)

1179. My eyes sleep not when he is away; neither sleep they when he has returned; either way it is their lot to suffer unceasing pain. (V.V.S)

1180 It is not hard (but easy) for of the place to know the secret when my weeping eyes, like drum-beats proclaim it to all. (M.S.P.)

WASE E 119

NA ROKA VULACI

1181. Oi au ga vakaiau au a vakadonuya na lako nona noqu daulomani, ko cei tale me'u na la'ki vakatatukutukutaka vua na qau vulaci.

1182. Na qau vulaci e cibitaki ni vu mai vei koya noqu daulomani, e sa robota kina na yagoqu taucoko.

1183. E sa kauta tani na qau rairai totoka ka vakaisosomitaka e na i loloma mate ni dodomo vei au kei na vulaci ni yago.

1184. Au nanumi koya tu ga; au cavuta ga na veivosa vinaka baleti koya; e sa veivakacacani dina na vulaci ni yagoqu.

1185. Raica, sa lako noqu daulomani. E sa tu ga oqo na roka vulaci ka robota tiko mai na yagoqu.

1186. Me vaka na liga ni butobuto ka waraka koto na katabokoboko ni cina na vulaci ni yagoqu ka sa waraka koto na i moko matemate nona noqu daulomani.

1187. Koi au au a mokoti dei koto au gole ga vakatalekababa au vulaci sara vaka e dua na ka e vesuki au vakasauri.

1188. Era tu ko ira era kaya, "E sa vulaci", ia e sega ni dua e kaya, "E sa biuti koya".

1189. Kevaka e bula vinaka O koya ka a vakadonuya neirau veibiu, ia laiva me roboti au na vulaci oqo.

1190. E daumaka vei au me ra vakatokai au me'u vulaci, kevaka era na sega ni kaseta noqu daulomani ka a tekelaivi au tu.

WASE E 120

NA RARAWA NI GALILI

1191. Ko ira ga na rawata na dodomo ni kena era domona era sa rawata na vuanikau tawa vakasorena.

1192. Na kena kotori na dodomo nodra na domoni vei ira na dodomo e vaka na tau ni uca (e na kena gauna dodonu) vei ira na bula tiko kina.

1193. Na qaciqacia ka kaya, "Eda na bula" e rauta ga me tau vei ira ka ra domoni mai vei ira nodra daulomani.

1194. Ko ira sara ga ka ra dokai (mai vei ira na yalewa yalosavasava) era na okati ga me ra kalougata kevaka era domoni mai vei ira nodra daulomani.

1195. E na vukei au rawa vakacava ko noqu daulomani kevaka e sega ni domoni au.

1196. Na veidomoni tabakidua e gaga, kevaka erau veidomoni ruarua e sa na vaka na kamikamica vaka rakorako ni duru wadrovu.

1197. E sega li ni rawa vua na kalou ni dodomo ka a kauwaitaki au me raica noqu yalorarawa e na ka e a vakavuna vei au.

1198. E sa ka ca duadua e vuravura me dua na yalewa e domona tiko e dua na tagane ka sega ni bau tauca vakadua vua e dua na vosa vinaka ko tagane.

1199. E dina ga ni sega ni vukei au na kena au domona, e rogorogo vinaka ga vei au na i tukutuku baleti koya e dau yaco mai vei au.

1200. Mo kalougata ko iko, Yaloqu! ko sega ni dau tukuna nomu yalorarawa vei ira ka ra sega ni domoni iko, se ko dau tovolea lo tu ga mo vakadulai iko vaka'iko.

CHAPTER 119

THE PALLID HUE

1181. It is myself that consented to the parting of my beloved, to whom shall I complain now of my pallor? (V.V.S.)

1182. This sallowness is spreading over me, with the pride that this was given by him (my lover).

1183. He took from me my beauty and modesty in return for his gift of love sickness and sallowness to me. (M.S.P.)

1184. I think only of him; I speak only of his goodness; how deceitful (then) is this pallor?

1185. Lo! yonder is my lover gone, And here is the pallid hue spreading over my frame. (V.R.R.)

1186. Like darkness lying in wait for the dimness of the lamp, this pallor was lying in wait for the faintness of my lover's embrace.

1187. I lay locked up in my lover's embrace; I turned aside just a bit; the very moment sallowness seized hold of me as if to devour me.

1188. Besides those who say, 'She has turned sallow', there are none who say, 'He has forsaken her'

1189. If he who made me agree to the separation fares well let this pallor overspread my body.

1190. Good it is for me to be known as pallor incarnate, if my lover who had my consent for his separation be not ill-spoken of as a deserter.

CHAPTER 120

THE SOLITARY ANGUISH

1191. They alone win the (seedless) fruit of love who have won the love of their beloved. (M.R.R.)

1192. The bestowal of love by the beloved on those who love them is like the rain raining (at the proper season) on those who live by it. (R.D.)

1193. The pride that says, "We shall live" suits only to those who are loved by their beloved. (R.D.)

1194. Even those who are esteemed (by virtuous women) are considered unlucky if they are not loved by their beloved.

1195. What can our lover do if he does not requite our love?

1196. One sided love is bitter; if felt on both sides it is like the well-poised pole.

1197. Cannot the god of love,, who pays his attention to me alone, behold all my anguish and sorrow?

1198. There is no one in the world so hard-hearted as those who can live without receiving (even) a kind word from their beloved.

1199. Though the loved one favours me not, delightful indeed is stray news (or word about) him that reaches my ears.

1200. Bless thee, my heart! Thou wouldst tell thy grief to one who loveth thee not; thou mayest as well try to dry up the sea.

WASE E 121

NA VAKASAMA LULUVU

1201. Na lasa ni veidomoni e uasivita na waini, na kena vakananumi Iesu wale mada ga e dau veivakamatenitaki.

1202. Na lasa ni veidomoni e uasivi e na kena i vukivuki kece, na kena vakananumi wale mada ga e dau veivakacegui.

1203. E voleka me'u suru ka mani seyavu tale. E rairai a vakarau vakananumi au ka mani seyavu tale.

1204. E sa dau tiko voli ga e yaloqu ko koya, e vaka beka evei ko au, au bau tiko voli e yalona?

1205. E curu mai vakaveitalia ki yaloqu; ia e rui yadrava matua na katuba ni yalona; e sega beka ni bau madua?

1206. Au bula wale tiko ga e na noqu vakananuma tiko na veisiga keirau a lasa vata tiko kina; kevaka e sega ko ya au na bula tiko beka vakacava?

1207. Ni'u vakananuma na gauna sa oti, e kama na utoqu; ia ke'u guilecava. a cava beka ena yaco.

1208. Veitalia noqu vakananumi koya, ena sega ga ni cudruvi au. E rui vuabale e na veinanumi.

1209. Ni'u vakananuma matua na veivakararawataki ni noqu dodomo ka a yalataka ni na sega ni veikalikali neirau bula e sa dau bibi kina na yaloqu.

1210. Isa Vula, kakua ni dromu, me'u raici iko tiko ga, ka ni'u kila ni raici iko tale tiko ga ko koya.

WASE E 122

NA TADRA NI DODOMO

1211. Me'u na vakacabora beka vakacava noqu marautaka na kena yaco mai vei au e na tadra ko noqu daulomani?

1212. Kevaka au na bobo oqo me'u moce, au na tadrai koya rawa vakacava?

1213. Au bula wale tu ga ni'u dau raici koya e na noqu tadra na noqu daulomani ka a sega ni lomani au ni'u yadra tu.

1214. Na tadra wale ga e solia vei au na marau ni veidomoni, ka ni dau kauta Iesu mai vei au na noqu daulomani ka a besetaki au e na noqu gauna ni yadra.

1215. Au raici koya niu yadra tu, e ka totoka, au raici koya tale ga ni'u sa moce, e totoka tale ga.

1216. Kevaka, wale ga e sega na gauna ni yadra ke sega ni yali tale ko noqu daulomani kau a tadrai koya tiko.

1217. A cava beka e vakasosataki au kina e na noqu tadra ni sa sega ni guilecavi au ni'u yadra tu.

1218. E dau mokoti au ni'u moce koto, ia ni'u yadra ga a dro cake sara ki utoqu.

1219. Ko ira ga era sega ni dau tadra nodra daulomani—era na cudruva noqu daulomani ka sega ni dau lomani au e na noqu gauna ni yadra.

1220. Ko ira na tamata era na kaya ni sa biuti au ko noqu daulomani, era sega ni kila ni dau sikovi au tiko mai e na noqu tadra.

CHAPTER 121

SAD MEMORIES

1201. Even in the recollection love is sweet with endless delights; love is therefore sweeter than wine.

1202. Sweet is love in every way; for even to think of one's beloved (during separation) is freedom from pain. (M.R.R.)

1203. I was about to sneeze but it suddenly stopped; and therefore perhaps my beloved was about to think (of me) but perhaps has stopped thinking of me.

1204. He is ever present in my thoughts. Am I or am I not ever present in his thoughts? (V.R.R.)

1205. He enters freely into my heart, while he guards against my entry into his; does he not feel ashamed? (M.R.R.)

1206. I live because I think of the days when I was happy with him; without it how could I live?

1207. When I think (of the past) unable to forget, it burns my heart; were I to forget, what indeed would befall me? (M.R.R.)

1208. He will not be angry however much I may think of him; is it not so much the immense help my beloved renders me?

1209. As I think and think of the cruelty of my love who swore that our lives were inseparable my soul ebbs away. (V.R.R.)

1210. O Moon! do not set till my eyes look again upon him who abiding still within my heart has yet parted from me.

CHAPTER 122

DREAMS OF LOVE

1211. With what feast may I entertain the dream which has brought me my dear one's messenger?

1212. If my fish-like painted eyes should at my request close in sleep, I will recount to my lover the story of my long endurance.

1213. My life exists, for I see in dreams the lover who shows me no grace in my waking state.

1214. Dream giveth me all the joy of love; for it bringeth back to me my beloved who refuseth to pity me in my waking state.

1215. I saw him in my waking hours, and then it was pleasant just for the time; I see him just now in my dream and it is (equally) pleasant but again for the time only.

1216. Were there no such thing as wakefulness, my beloved who visited me in my dream would not depart me. (R.D.)

1217. Why does the cruel one plague me in my dreams when he shows no compassion on me in my waking state? (V.R.R.)

1218. He embraceth me while I am asleep and rusheth into my heart as soon as I open my eyes.

1219. They that do not see their lovers in dreams—they alone will reproach my lover who is not gracious to me in my waking state (but visits me in my dreams). (M.R.R.)

1220. The people of the place will say that my lover has quit me in my waking hours. Of course they do not see him in dreams.

WASE E 123

DROMU NI SIGA KEI NA YALORARAWA

1221. Bula vinaka Karobo ni Vanua, ko sa sega ni vaka na Yakavi e liu; ko iko ko sa dau yaco mai mo vakararawataki ira na yalewa vakawati.

1222. Isa Yakavi baloa vinaka! ko sa vakabuwawataka noqu raivotu. Au a kidavaki iko vaka noqu kidavaki noqu i tau.

1223. Isa lei Karobo ni Yakavi makawa, ko a dau yalovi au mai vakarokoroko e na nomu toso malua mai ka suasua tu mai e na tegu. Ia oqo ko sa yaco mai ka kauta mai vei au na yalorarawa.

1224. Ni sa yali e tikiqu ko noqu daulomani e sa yaco me yaco mai ko Karobo ni Vanua me vaka na dau veiyaviti.

1225. A cava beka na betena vei au me'u yalorarawa ka cava na betena na vakananuma na yakavi?

1226. Ni se bera ni biuti au na watiqu ni vakamau au a se sega ni kila na veivakararawataki ni bogi.

1227. Na yalorarawa oqo e vure cake e na mataka, toso me levu e na sigalevu ka yaco me seraka e na yakavi.

1228. Na i vakatagi ni i vakatawa ni manuwanu e sa yaco me i kacikacivaki ni yakavi ka kama mosi vaka na bukawaqa ka : yaragi dau veivakamatei.

1229. Ni sa dau yaco mai na yakavi e sa na vakawaicalataka nodra vakasama na lewe ni koro ka ra vakaloloku yani e na yalorarawa.

1230. Na noqu bula tawa bokoci rawa oqo e sa lakosese tu e na bogi e na noqu vakananumi koya ka sa bibi cake vua na qarailavo.

WASE E 124

LILAWARUTA MAI

1231. Noqu vakasamataki koya tiko ka sa lako vakayawa me vakaseyavutaka neirau yalorarawa, e sa madua kina na mataqu e na raica na senikau boi.

1232. Na matamu vulaci ka drodrova na wai ni matamu ka tukuna na veivakararawataki ni watimu turaga.

1233. Na vatuvatuqu ka a cere tu e na guana ni neirau a vau e sa kasura sobu ka i vakaraitaki ni veikalikali.

1234. Ni keirau sa veibiu kei noqu daulomani e sa lila kina na tabaqu ka vakavuna me cawadru laivi noqu qato.

1235. Na lila ni tabaqu kei na takali ni i rairai totoka vei au e sa vuna ga na veivakararawataki.

1236. E sa rui lila na ligaqu ka lutu noqu qato ka rui ka ni rarawa vei au nodra vakatokai koya me tawa loloma.

1237. Ena rawa li mo lagilagi, isa na utoqu? Era cici ka ra la'ki tukuna vua na leqa e sa yaco tu e ke e na lila ni ligaqu.

1238. Niu sa sereka na ligaqu ka a veimoko tu, a vuki me vulaci na mata ni yalewa vakaqato koula.

1239. Ni sa dau curu na cagi e na laqa ni neirau veimoko a yaco sara me vulaci na matana lelevu ka mai batabata yani me vaka na miri ni uca.

1240. Ni sa raica na ka e cakava ko yadre serau a la'ki vulaci wale na matana.

CHAPTER 123

SUNSET AND SORROW

1221. Blessed be thou, O Evening! thou art not (the former) evening; thou art really the hour that devoureth the lives of the wedded ones.

1222. O darksome Evening! You too have blurred vision. I hail you. Like my lover, is your love hard-hearted too? (M.S.P.)

1223. Avening that (once) approach me with drops of dew and growing darkness, now comes bringing with it growing distaste and increasing sorrow. (B.G.)

1224. In the absence of my lover evening comes in like slayers on the field of slaughter. (R.D.)

1225. What good have I done to morn and what harm have I done to eve? (M.R.R.)

1226. When my wedded lord had not left (me), I never knew that evening could inflict pain.

1227. This malady buds forth in the morning develops all day long and blossoms in the evening.

1228. The cowherd's flute has become the herald of evening that (burns like fire and is (itself) weapon that kills. (M.R.R.)

2229. When evening comes distracting the mind the whole village will get confused and be plunged in sorrow.

1230. My (hitherto) unexistinguished life is now lost in this bewildering night at the thought of him who has gone in quest of wealth.

CHAPTER 124

WASTING AWAY

1231. Thinking of him who had gone afar to mitigate our misery, the eyes are now ashamed to see the fragrant flowers. (M.S.P.)

1232. Your pallid eyes streaming with tears proclaim the callousness of your lord. (V.R.R.)

1233. The shoulders that swelled on the day of our union (now) seem to announce our separation clearly, to the public. (R.D.)

1234. Having parted from my lover, the arms that have lost their beauty of old are (now) shrunk and the armlets of gold drop down. (M.R.R.)

1235. The (loosened) bracelets and the shoulders from which the old beauty has faded, relate the cruelty of the pitiless one. (R.D.)

1236. My arms having become so thin as to make the armlets drop, I am grievously pained at his being called cruel. (M.R.R.)

1237. O my heart, do you want glory? Then tell the (socalled) cruel lover about the thinning of my shoulders and the rumours of cruelty abroad.

1238. When I once loosened the arms that were in embrace, the forehead of the gold-braceleted woman turned sallow. (R.D.)

1239. When the breeze crept in between (us) during a close embrace, her large eyes, cool like the rain cloud, became instantly pale. (M.R.R.)

1240. Seeing what the bright forehead had done, the pallour of her eyes became sad.

WASE E 125
NA VORAVORA NI DODOMO VAKAYALEWA

1241. Isa utoqu, e sega li ni rawa mo vakasama ka tukuna vei au e dua na wainimate, veitalia se wai cava, me rawata ga na mate oqo.

1242. Mo bula ga, isa yaloqu! ni sega ni domoni iko ko koya e sa na cala mo rarawa.

1243. A cava ko cakava tiko e ke mo *veivakararawataki tiko? O koya* ga e vakavuna na mate ca oqo.

1244. Utoqu, kauta yani na mataqu. De lakolako ka kani au na mata ka via raici koya tiko oqo.

1245. E sega li ni rawa vei iko, isa yaloqu, mo biuti koya ka sa sega *ni dolea mai nomu dodomo?*

1246. Isa utoqu! ni ko raici nomu daulomani ko cei e rawa ni tarova nona i moko, ia ko dau cudru ka cudru tu ga; nomu cudru e ka lasu wale.

1247. Utoqu vinaka! Biuta laivi ga e dua, nomu dodomo se nomu madua. Au sega ni rawa ni vosoti rau ruarua.

1248. Isa utoqu lialia na yalorarawa ena sega ni lomani iko kina se tauri iko ko dodomo, muri koya ga ka sa biuti iko tu.

1249. Ko cei ko qara tiko, isa utoqu, ni ko kila ko koya e domoni e tiko ga e utomu.

1250. Noqu nanumi koya tiko ka sa biuti au vakadua, e sa na seyavu tale ga kina noqu rairai totoka e loma.

WASE E 126

SEYAVU NI MADUA

1251. Na matau ni veidomoni ena taya bola na katuba ka vakatokai me bula savasava sogo e na I *tovo ni madua.*

1252. Na ka oqo ka yacana na dodomo e sega na yalona; ka ni vakararawataka *na yaloqu e na lomaloma* ni bogi.

1253. Au ā tovolea me'u vunitaka noqu gagadre. Ia e a bote tani ga mai vei au vaka na suru vakasauri.

1254. Au a kaya ni'u na tudei; ia na noqu rarawa e bote tani ga mai ka tubu cake e matanalevu.

1255. Na qaciqacia ni sega ni lako *muri koya ka sa biuti nona daulomani* era sega ni kila ko ira e sa kavoro na utodra.

1256. Me vaka ni sa gadreva *me'u muri* koya ka sa biuti au, a i *togi cava veivakararawataki.*

1257. Ni sa solia vei keda na ka eda gadreva ko noda daulomani, eda sa qai mataboko ki na ka *ka yacana* na madua.

1258. E sega li ni i yaragi ka voroka noqu tudei vakayalewa na i lawaki ca ka solia vei au ko noqu daulomani?

1259. Au a kaya ni'u na lasutaka na bese ka'u mai lako yani, ia au mokoti koya tale e na gauna au kaya kina e yaloqu ni keirau na vau tale.

1260. E sa rawa li vei ira ka dau waicala na utodra vaka na uro e na bukawaqa me ra lasutaka tiko nodra bese ka ra mai tudei yani?

CHAPTER 125

SOLILOQUY OF THE LADY LOVE

1241. O my heart! won't you think and tell me of some medicine, be it what may be, that can cure this incurable disease?

1242. May you live, O my soul! while he is without love, for you to suffer is (simple) folly. (R.D.)

1243. Of what use is the staying (here) and brooding and tormenting (thyself)? In him who caused this dreadful disease there is no thought of compassion. (M.R.R.)

1244. My heart! take my eyes with you. Else these eyes longing to see him, will eat my life away.

1245. Can you, O my heart, give up him thinking that he hates you, because he does not return your love?

1246. O my heart! Could you ever bear even a mock quarrel with your lover to sweeten his company? Then why call him cruel now for your own fault? (V.R.R.)

1247. My good heart! Either forsake your love or your shame, I cannot endure both of them. (M.S.P.)

1248. O my foolish heart! grieving that he will neither pity nor requite love, you pursue him who has parted from you. (M.R.R.)

1249. Whom dost thou seek to join, O my heart, when thou knowest that the beloved is seated within thy own self? (V.V.S.)

1250. As I keep in mind him who has renounced me altogether, it will surely make me lose my inward beauty too. (M.S.P.)

CHAPTER 126

LOSS OF MODESTY

1251. Love's axe will break open the door of what is called chastity bolted with modesty. (M.S.P.)

1252. Heartless is this thing called love; for it oppresseth my heart even in the dead of night.

1253. I strive to hide this my passion. Yet it breaks out against my wish like a sudden sneeze. (V.R.R.)

1254. I say I would be firm; but alas my malady breaks out from its concealment and appears in public. (R.D.)

1255. The dignity of not pursuing the beloved who has cruelly deserted is a thing unknown to those who are love-sick.

1256. As it wants me to follow after him who has deserted me what sort of woe is mine; very good indeed!

1257. When the lover gives us what is desired, we become unconscious of such a thing as a sense of shame. (M.R.R.)

1258. Are not the entising words of my trick-abounding roguish lover the weapon that breaks away my feminine firmness? (R.D.)

1259. I said I would feign dislike, and so moved away; (but) I embraced him seeing my mind uniting with him. ......

1260. Is it possible for those whose hearts melt like fat in the fire to say that they can feign a strong dislike and remain so?

WASE E 127

VEITALEITAKI

1261. E sa buwawa mai na mataqu ka yavu noqu i qaqalo e na noqu vakawilika tiko na siga ni nodaru veikalikali ka'u dau toqa tiko e lalaga.

1262. Ia noqu qato koula! ke'u sa na guilecavi koya e daidai, e sa na lila na ligaqu ka cawadru sobu na qato.

1263. Au se bula tiko ga e na noqu namaka tiko na nona lesu mai ko koya ka rau lako vata tu kei na yalona qaqa.

1264. Na yaloqu e rarawa ka qai cere cake e na rarawataka na yali tu nei koya ka'u domona.

1265. Ni'u sa raici na watiqu e sa na qai seyavu na vulaci ni yagoqu.

1266. Laiva me lako mai vei au na watiqu. E sa na qai oti kina na mate ni vakatagatagasa ka tauvi au tiko.

1267. Ni sa lesu mai na watiqu ka rui talei vei au, a cava beka me'u cakava me'u vakacudrucudrui au se me'u marautaki koya?

1268. Me totolotaka ga na tekivuni ni i valu na Turaga ka me'u lesu totolo ki vale vei noqu daulomani.

1269. Kivei ira ka ra namaka tiko na lesu yani ni nodra daulomani ka ra lako tu vakayawa, na veisiga yadua e vaka e vitu na siga vei ira.

1270. Ni sa kavoro na yalo, a cava me qai betena na lesu se sotavata se veimoko?

WASE E 128

KILAI NI I VAKATAKILAKILA

1271. Veitalia nomu vunitaka nomu dodomo, na matamu e na vakaraitaka ga mai.

1272. Na goneyalewa mata balavu oqo ka vaka na uvu ni bitu na tabana e sa rui i tovo vakayalewa.

1273. Vaka na wa caliva e curu lo koto e na cokocoko na ka e curu lo koto vua na yalewa totoka oqo.

1274. Na nona dredre-kubukubu na goneyalewa oqo e vunitaki koto kina e dua na ka vaka na i saluwaki ka kubu toka na kubu ni rosi.

1275. Na kena maqosataki na vunitaki ni nona va'kasama na noqu daulomani ukuuku e na qato oqo e sa rawa ni vakaseyavutaka noqu rarawa.

1276. Na veimoko uasivi ka qai yaco e muri e sa na nanumi tiko ga kina na mosi ni veikalikali.

1277. Na noqu qito e vakaraitaka e liu na noqu yalorarawa.

1278. E se qai takali ga (mai vei au) e nanoa ko noqu daulomani, ia na yagoqu e sa vaka e siga vitu na kena vulaci.

1279. E raica na nona qato kei na ligana malumu ka qai rai sobu ki yavana; oqo na i vakalakilakila e vakaraitaka vei au.

1280. Era kaya ni ko ira na yalewa era dau vakaraitaka e yaloka ni matadra na nodra yaluma e na dodomo ka ra kerea na veivakacegui. Oqori na i tovo vakayalewa dina nodra na yalewa.

CHAPTER 127

MUTUAL DESIRE

1261. My eyes have lost their lustre and grown dull, and my fingers have worn away for counting of the days (of separation) that I have noted on the wall. (V.V.S.)

2262. O thou with shining jewels! were I to forget him today, my arms would lose their charms the armlets sliding down.

1263. I still live by longing for the arrival of him who has gone out of love for victory and with valour as his guide. (R.D.)

1264. With the thought of my lover's return anxious for reunion, my heart goes on climbing higher and higher. (V.R.R.)

1265. May my eyes see the consort to their heart's content! After seeing him, the pale colour of my shoulders will vanish.

1266. Let my spouse return for just a day; then will I drink deep the pleasure, so that all this agonising sorrow will be destroyed.

1267. When my husband, dear to me as my eyes, returns shall I show indifference and complain? or shall I embrace him or shall I unite?

1268. May the ruler begin the battle at once and triumph! And may I return in the evening and feast at home with my beloved one!

1269. To those who yearn for the day of return of their lovers who have gone far, one day drags on like seven days.

1270. If the heart is broken, of what avail is the hope of return or reunion or even the embrace?

CHAPTER 128

READING THE SIGNS

1271. Though you would conceal (your feelings), your painted eyes would not; for, transgressing (their bounds) they have something to tell. (R.D.)

1272. Excessive is the feminine nature of this innocent whose charms fill my gaze and whose arms are like the bamboo.

1273. Like the shining thread passing through the crystal beads, something shines through the jewelled lady-love. (M.S.P.)

1274. Even as the fragrance that is locked up in the bud, there is something hidden in this damsel's smile. (V.R.R.)

1275. The cunning way with which my lady with tight bracelets concealed her rising thought and left contains a remedy that can cure my great sorrow.

1276. His delightful embrace which assuages the pangs of separation is likely to remind the lover of her own rare endurance and meditate on his want of love.

1277. Swifter than myself, my armlets have divined the indifference of him who is lord of the cool ferry. (M.R.R.)

1278. It was but yesterday my lover departed (from me); and it is seven days since my complexion turned sallow. (R.D.)

1279. She looked at her bracelet and her tender arm and then she looked at her feet; these are the signs that she made to me.

1280. They say that women tell by their eyes the pain of their love and beg for relief. That is womanhood's most womanly way.

WASE E 129
GAGADRE NI OTI NA SOTA

1281. Na rekitaki ni va'kasama kei na marautaki ni nona raici e sega ni cakacaka ni waini, o ya e cakacaka ni dodomo.

1282. Ni sa torocake na dodomo ni yalewa me caga dua kakua sara ni dua na veirubuti me vaka na balavu ni raisi.

1283. Dina ga ni sega ni galelevi au, ka cakava ga na ka me marau kina vakaikoya, ia na mataqu ena sega ni cegu.

1284. O noqu i tau, au a sa vakarautaka tu me'u cati koya vakalasulasu, ia na yaloqu e guilecava ko ya ka mai vakarau tu yani me mokoti koya.

1285. Me vaka na mata ka sega ni raica na i vurusi ni boroboro, au sega ni raica e dua na cala vua noqu daulomani.

1286. Ia ni'u sega ni raici koya au sa raica wale ga nona cala, sega tale ni dua na ka.

1287. Vakataki ira era lutu yani ki na kui ni uwaluvu era kila ni ra na kuitaki, a cava me'u vakaraitaka kina noqu cati koya ka ni'u kila ni na tawa yaga.

1288. Isa, dauveidabui ko iko, na sucumu e sa vaka na ka e dau cakava na yaqona ni Vavalagi vei ira na daumateni, e solia wale ga vei ira na veivakamaduataki.

1289. E rui malumu cake mai na senikau na veidomoni; ia e lewe lailai sara era kila na kena taleitaki kei na kena dodonu me vakamareqeti.

1290. Na yalewa oqo e a via vakalasulasuya nona cati au, ia e a totolo cake mai vei au nona veimokoti.

WASE E 130

CAVILAKI NI YALO

1291. Ni sa raici ni sa nona ga vakaikoya na yalona, Isa yaloqu, a cava ko sega kina ni bau noqu ga kina ko iko.

1292. Isa yaloqu, ko sa kila na ka e vakayacora vei au na yalona, ko qai guti koya tiko ga.

1293. Isa, yaloqu, ko vakamuri koya voli, e baleta beka ni ko kila ni ko ira na sa mate e sa sega na nodra i tokani.

1294. Isa, yaloqu ni ko raica nona i vakarau ca ko sega ni cati koya. Ko cei li ena qai kere i vakasala vei iko?

1295. Na yaloqu ena sega oti na nona nuiqawaqawa; ka ni'u taqayataka nona tiko kei au kei na nona yali vei au.

1296. Na yaloqu e dau kanii au e na gauna au dau vakananumi koya kina.

1297. Au sa bau guilecava tale ga noqu madua vakayalewa, ni'u sa tacori e na lialia ni yaloqu ka sa sega ni bau guilecavi koya.

1298. Na utoqu ka dau veinanumi ka okata me ka vakamadua na nodra veiwalitaki nodra daulomani.

1299. Ni sa sega ni veivakacegui na utoda vakaikeda, ko cei tale me qai nanumi keda?

1300. Ni sa sega ni okati vua na tamata me rau veiwekani kei na yalona, e se na matalia li ni kune e yasana ko kena meca?

CHAPTER 129

YEARNING AFTER UNION

1281. Repture at the very thought and delight at the mere seeing belong not to wine; they belong only unto love. (V.V.S.)

1282. When love has grown to the measure of the palm, let there be no sulkiness *even to the measure of the millet.* (M.R.R.)

1283. Though he careth not for me and doth only as it pleaseth him, my eyes will not rest unless they behold him. (V.V.S.)

1284. O my friend, I was prepared to feign displeasure but my mind forgetting it, was ready to embrace him. (R.D.)

1285. Like the eyes that see not the painting brush, I do not see any fault in my lover when I see him with me. (M.S.P.)

1286. When I behold him, I don't see his faults at all. When I don't see him, I see nothing at all but his faults. M.S.P.)

1287. Like them that fall into a flood knowing that they will be carried away, wherefore should I show resentment knowing that it will fail? (M.R.R.)

1288. O you cheat! your breast is to me what liquor is to those who rejoice in it, though it only gives them an unpleasant disgrace. (R.D.)

1289. Even tenderer than a flower is love; and few there are who know its delicacy and deal with it gently.

1290. She once feigned dislike in her eyes but she hastened more than myself for the embrace (forgetting the anger).

CHAPTER 130

CHIDING THE HEART

1291. Seeing that his heart is his alone, O my heart, why don't you be all my own? (M.S.P.)

1292. Even after realising that he is indifferent (to thee) thou hastenest to him, O my heart, think*ing that he will not scorn thee.*

1293. Is it because the fallen have no friends that you follow him at your will and pleasure, my heart?

1294. O my soul, you would not first seem sulky and then enjoy (him); *who then in future will* consult you about such things? (R.D.)

1295. It feareth lest it should not get him and when it hath got him it feareth lest it should lose him: thus there is no end to the pangs that my heart suffereth. (V.V.S.)

1296. When I was brooding *alone, my* heart remained with me, as it were, to eat me up. (M.R.R.)

1297. I have even forgotten my modesty, having been caught in my foolish mind which is not dignified enough to forget him. (R.D.)

1298. My heart that loves life and views it ignbole to blame (and to deny access to him) ever thinks of his success. (V.R.R)

1299. When one's own heart does not help who else can be of help in distress? (M.R.R.)

1300. When one's heart is not one's own kinsman, need it be said that your enemies will not be at your side as relatives? (M.S.P.)

WASE E 131

NA VEIRUBUTI NI VEIDOMONI

1301. Me da raica mada nona rarawa; rubuti koya mada vakalasulasu, kakua ni mokoti koya.

1302. Na rubu vakalekaleka e dau vaka na masima ki na kakana. ia ke sa mani dede na vakarubu-rubu e sa vaka tale na kakana rui bale na kena tuituina.

1303. Kevaka era sega ni mokoti ko ira era vakacudrucudruya lasu-lasu tu e sa vaka era vakarara-wataki ko ira era sa rarawa tu.

1304. Na kena sega ni kauwaitaki na nodra vakavunene na yalewa e vaka na cukiti laivi ni wa-ka ni kau mai vuna.

1305. Na rubu vakalasulasu e dau i kuri ni rairai totoka ni yalewa; era dau taleitaka tale ga ko ira na tagane yalododonu.

1306. Kevaka e sega na veirubuti kei na veivakademeni e na veidomoni e sa na vaka na i kanakana ni vuanikau dreu sivia kei na kena e vakarara.

1307. Na kena vakatitiqataki na vei-yacori tale se sega e dau vaka-tubu yalorarawa vei ira ka ra dau vakacudrucudrui ira vakala-sulasu.

1308. A cava li na betena na yalora-rawa, ka ni sa sega ni dua na daulomani me raica na noqu ra-rawa.

1309. Na wai e vanua rugurugua e totoka, e vaka ki'na na nona va-karuburubu na kena eda domona.

1310. Na yaloqu e gadreva na dua-vata kei koya ka sega ni kau-waitaka noqu yalorarawa e na vuku ni neirau veileti.

WASE E 132

NA CUDRU LASULASU

1311. Ko vakalaivi ira kece na yale-wa me ra wanonovi iko. Au na sega ni laiva mo mokoti au.

1312. Ni'u vakaruburubu tiko ko qai dau suru, O ya me'u kaya, "Bula!"

1313. Kevaka au taubena wale tu ga e dua na taba ni kau, ena kaya ga ni'u uku tu me raica e dua tale na yalewa.

1314. Au kaya vua, "Au domoni iko duadua vei ira kece", ka qai cudru mai ka kaya, "domoni au vaka-levu cake mai vei cei? ko cei tale ko domona tiko?"

1315. Ni'u kaya, "Daru na sega ni veitawasei e na bula oqo", a qai tovakiwai na matana e na nona nanuma ni keirau sa na vei-tawasei e na bula mai muri.

1316. Au kaya vua, "Au a nanumi iko". A qai cudruvi au ka kaya, "Ko a guilecavi au e naica?" Ka moqe tani sara mai na noqu i moko.

1317. Au suru ka kaya sara, "Bula!" Ia a totolo sara nona tagi tale ka kaya, "Ko cei e vakananumi iko tiko mai?"

1318. Au via tarova noqu suru ka qai kaya tale, "Sobo ko via vunitaka vei au na nomu vakananumi tiko mai vua e dua nomu i tau".

1319. Au vakamasuti koya me kua ni yalorarawa ka qai cudru mai ka kaya, "Ko rairai dau vakamasuti ira vaka oqo!"

1320. Au wanonovi koya matua ka qai cudru mai ka kaya, "Ko cei ko vakananuma tiko e na nomu wa-nonovi au.

CHAPTER 131

BOUDERIE
(LOVERS' FEIGNED QUARREL)

1301. Let us witness awhile his keen suffering; just feign dislike and embrace him not. (R.D.)

1302. A temporary pouting will be as salt to food. Prolongation of sulk will be like excess of salt.

1303. For men not to embrace those who have feigned dislike is like torturing those already in agony.

1304. Not to pacify the lady who feigns coolness is to cut the withering creeper away at the root.

1305. It adds to the beauty of the good and virtuous lover if the lady with flowery eyes continues to feign dislike to her lover.

1306. Love without strife and sulkiness is as useless as over-ripe and unripe fruit.

1307. The doubt as to whether reunion would take place soon or not, creates a sorrow (even) in feigned dislike. (R.D.)

1308. Of what avail is my grieving when there is no loving one nigh to see how much I suffer?

1309. Water under the shade is pleasant. So is pouting with those whom we love. (M.S.P.)

1310. With one who leaves me in misunderstanding, my heart says I should be united—this is (sheer) infatuation. (M.R.R.)

CHAPTER 132

FEIGNED ANGER

1311. All, that are women, devour thee with their eyes, thou false gallant! I shall have none of thy embrace, (V.V.S.)

1312. When I was sullen he sneezed expecting that I should say 'Mayst thou live long'. (M.R.R.)

1313. Even if I were adorned with a garland of branch-flowers, she would say I did so to show it to another woman. (R.D.) ..

1314. I said to her, 'I love thee above all'; and behold she frowned at once asking, 'Above whom? and above whom?' (V.V.S.)

1315. When I said, 'We shall not separate in this life', her eyes were full of tears (meaning that I would separate from her in the next life). (V.R.R.)

1316. I said, 'I remembered thee'. At once she snapped out, 'Wherefore hadst thou forgotten me? and refrained from the embrace. ..

1317. I sneezed and she blessed me; but changing her mind at once she wept and asked, "Who is thinking of you to make you sneeze"?

1318. I repressed my sneeze and then also she wept saying, 'Thou wantest to conceal from me that some of thy friends are thinking of thee'. (V.V.S.)

1319. Though I console her, she flares up in anger saying, 'Thou hast done the like with others!'

1320. Even when I gaze at her in rapt attention she flares up and says, "While looking at my features, whom did you think of for comparison?". (M.R.R.)

WASE E 133

NA TALEITAKI NI VAKARUBURUBU

1321. Ko na watiqu tagane e sega na ka e lako vakatani vua, ia na i vakarau ni nona veimoko e vaka me'u na cati koya vakalasulasu kina.

1322. Ia na veigoletani lalai e rairai vaka na vakacudrucudruya lasulasu e via vaka me vakacacana nona i tovo vakaturaga ia e dau yaco ga me uasivi e muri.

1323. E dua tale li na parataisi me i karua ni veivale nodrau na lewe rua ka rau veidomoni me vaka na duavata ni wai kei na qele.

1324. Na i yaragi ka a voroka na yaloqu e koto ga e na loma ni veileti.

1325. Veitalia sara ga ni dua e sega nona cala e dau marautaki ga ni sa tasere na liga ka a veimoko tu.

1326. E uasivi cake mai na kana na kena waraki vakamalua me taumalua. E vaka kina e na doqomo, na vakacudrucudruya lasulasu e kamikamica cake mai na vau vata.

1327. E na veivala ni veidomoni, e dau qaqa O koya e soro e liu. Oqo e dau kune e na gauna e sa rau veiyacovi tale kina.

1328. Au na taleitaka beka na nona cudru lasulasu e na gauna keirau na sota kina e na veiyacovi tale.

1329. Laiva me vakacudrucudruya lasulasu tiko, ia bogi, toso mo balavu me dede na gauna au vakamasuta tiko kina.

1330. Na vakaruburubu na i divi ni veidomoni; ka i divi tale ni veidomoni na veimoko.

EKADAMU KALASI

CHAPTER 133

THE CHARM OF BOUDERIE (LOVERS' FEIGNED QUARREL)

1321. Although my husband is free from defects, the way in which he embraces me is such as to make me feign dislike. (R.D.)

1322. Though the little resentment that appears from feigned dislike may affect his graciousness it yields delight in the end.

1333. Is there any other heaven than the quarrel between lovers whose minds are united even as earth and water? (V.R.R.)

1324. Even within the quarrel that will bring about an embrace and will not permit of his leaving me after it, lies the weapon that shatters my resolution. (M.R.R.)

1325. Even when one is free from faults there is a delight when the arms of the beloved are with-drawn from one's clasp. (V.V.S.)

1326. Digestion is better than feeding. In love, feigned dislike is sweeter than union itself. (M.S.P.)

1327. In a lover's quarrel the van-quished becomes the victor; this is revealed when they reunite.

1328. Will I enjoy once more through her feigned dislike the delight experienced in the union which makes her brow perspire?

1329. Let her, decked with shining jewels, feign anger. O night, be you long, and protracted, that I may plead on for its appease-ment. (M.S.P.)

1330. BOUDERIE is the charm of love; and the charm of that (lovers' quarrel) again is the sweet embrace at its close.